WEE find that so oft as the *Creator* of all things hath any new Law to establish in the World, or any other good for the benefit of man, or any evil, as a scourge for sin; it is his pleasure to admonish all the faithfull that such things are to succeed, yea long before they happen, and this in such manner, as that they shall truly acknowledge him to be God, and adore him: the truth of which is affirmed by so many holy Books of the old Law, wherein the Prophets foretold all things which were to befall the *Hebrews*; yea, it was evermore designed in the *Universall booke of Heaven*, and demonstrated by the great Conjunctions; as that *Conjunction* under the constellation of *Andromeda* did the *Circumcision*; the *Conjunction* in ♓ under the Image in *Cassiopeia* did the *Mosaical* law; the ☌ in ♋ under the Image of *Vexillus*, the first Emperour; the sect of the *Chaldeans* in the ☌ of ♄ ♃ & ♂ whereupon the *Chaldeans* did begin their burnt Sacrifices, & worshipped the Divinity, beleeved by them to be mixt with the fire, and supposed that the fire was changed into God, its former Accidents still remaining. *Worlds Catastrophe* Fol. 9.

COELESTIS LEGATUS:
OR,
The Coelestial AMBASSADOUR
Astrologically Predicting the Grand Catastrophe that is probable to befall most of the *Kingdomes* and Countries of *EUROPE*.

From the Influences of those many Planetary *CONJUNCTIONS* Celebrated in the Month of *September*, 1656; But more especially from that eminent Conjunction of *Saturn* and *Mars* in *Virgo* in the same Month.

Unto which is added a CATALOGUE of all the *Conjunctions* of those two *Planets* since the Year 1552 reaching to the Year 1700. with *Chronological* Observations of what hath succeeded those Past, and a probable Conjecture of what may succeed those yet to Come.

Together with some Peeces of *Haly* in the English Tongue.

BY
JOHN GADBURY, *Philomath.*

Cœlum instar Libelli expansi est, notis syderum omnia futura in se scripta continentis. Origen.

Judges 5. 20. The Stars in their Courses fought against *Sysera*.

Aug. 29

LONDON: Printed by E.B. and are to be sold by *John Allen*, at the *Rising-Sun* in *Pauls* Church-yard, 1656.

MVSEVM
BRITAN
NICVM

TO THE TRULY NOBLE And great Example of Honour and Learning, JOHN DUTTON of *Sherbourn* in the County of *Glouceſter*, ESQUIRE.

Right Worthy SIR,

OV *are generally looked on, as one of the moſt eminent ſhining* Stars *in our* Britiſh Sphear; *the Rayes and ſplendour of your* Worth *and* Goodneſſe *have extended themſelves to a very great diſtance* circularly, *even to the ſingular advantage of all that know you; and thoſe are many, in which number*, civillity *and* neceſſity *compels me to ranke my ſelfe, as having been befriended by the* (reflective) *Beams of your* Noblenes, *though but through a* (relative) glaſs; *and having no other way to teſtifie my* Gratitude, *or to manifeſt thoſe many obligements which I owe unto your* Memory; *I am humbly bold to greet you in the* (*now to*) vulgar (*yet not to be deſpiſed*) *way of a* Dedication. *Not that I think by this to adde the leaſt jota to your* honour, *which is ſo* glorioufly ſhining;

It

It being as possible for the illustrious Lampe *of* Heaven *to receive light from a* nebulose *or* cloudy star, *as for the radiant Lamp of your* Worth *and* Vertues *to attract any additional splendour from the poor Attempts of my Pen.*

Learned Sir, the subject of this little Book is Ἀστρολογία Astrology, *an* Art *more ancient then any part of the* Μαθηματικὴ, Mathematiques, *and hath been esteemed formerly, as* Honourable, *as* Ancient, *and is still in great respect with the true* Φιλομαθὴς, *it being a Science as far transcending the bulk of* vulgar brains, *as the piercing skill of a Learned* Mæcenas *surpasses the ignorance of an unworthy* Ζοίλος, Zoilus. *As the ingenious* Antisthenes *said of vertue, so may I of this laudable* Art, *viz. there is a sufficiency in it to make a man perfectly happy! but you, worthy Sir, are better acquainted with the* Excellency *hereof, then my weaker arguments are able to inform you.*

I shall now commit this following Discourse to your more Noble censure, *and Patronage (the Errours thereof excepted) with an humble request that you would pardon this my Ambition, and I shall ever Remain,*

SIR,

Your most humble Servant,
and faithfull Honourer,

JOHN GADBURY.

TO THE UNPREJUDICED AND IMPARTIALL READER.

GOOD FRIEND,

I Shall not here trouble thee with any Apology for the lawfulnesse of this ART, that being allowed on of all sides, (unlesse by some contemptizing Humorists) but shall rather desire thee to cast thine Eye upon a few golden Sentences as I have gathered from some pious Divines and others, by my viewing some of their Gardens of Knowledge.

We have a very Reverend and Learned * Divine yet living (and long may such live) among us, who makes it a Doctrinal observation, *That it is our duty to study the Heavens, and to be acquainted with the Stars*; he most divinely explains himself thus; "In them (saith he) the wonderfull Works of God are seene, "and a sober knowledge in Nature may be advantagious unto "Grace.

* *Mr Caryl in vol. 3. of his Expos. of Job folio 221.*

Psal 8. 3. "Grace. Holy *David* was such a Student; *When I consider the* "*Heavens, the Works of thy Fingers, the Moon, &c.* Consideration "is not a transient or accidental, but a resolved and delibe- "rate act. Shall we think that God hath made those mighty "bodies the *Stars* to be past without Consideration? Shall "men onely pore upon a lump of Earth, and not have their "hearts lifted up to consider those Lamps of Light? Shall men "make no more use of the *Stars* then the Beasts of the Earth "doe, namely to see by them? When I consider thy Heavens "saith *David*; *Heaven* is the most considerable of all inanimate "Creatures, and more considerable then most of the Animate; "and *Davids* WHEN, when I consider the Heavens, notes "not onely a certainty that he did it, but a frequency in do- Ge. 24 v. 63. "ing it. Some of the *Rabbins* tell us, that when *Isaac** went "out into the field to meditate, the subject of his Meditation "was the *Stars*, or the heavens; it is good to take field-room "sometime to contemplate the Works of God.

"And in another Work* this Learned Author thus speaks; * Vol. 7. in Expos on Job fol. 115, 116. "some Creatures, especially the heavenly, are not onely use- "full, but wonderfull; and 'tis as hard to understand them, as "it is comfortably to enjoy them. The Hebrew word for Hea- "ven cometh from a Root, which signifies to amaze and asto- "nish; and indeed there are natural wonders and misteries e- "now in the Heavens to astonish any considering man; and "the true reason why we are not ashonisht at them, or do no "more admire them, is because we so little consider them.

"No marvell if the power of God in making the highest "Stars be passed by as a low thing, by those which do not be- "hold, that is, diligently Consider them.--------God hath not "onely given us the Booke of the Scriptures, but the Book of "the Creatures, and we must attend the reading of every leafe "and line of it; there are four great Leaves of this book, *viz.* "the Heavens, the Earth, the Sea, the Aire, in every one of "which, we should labour to be expert Schollars, and spell "out the Name and Mind of God in them; for though be- "holding notes wondring, yet we must not behold them "to wonder at them like Children; but we must behold "them to learne somewhat from them, or be instructed "by

"them like men; thus farre this most Learned Divine.

In former Ages the Starry Science was observed to be the prime way of Gods discovering himself to the Children of men; so *Orpheus** in speaking of God saith, He is invisible, but he hath made himselfe known to *Abraham* the *Chaldean*. * Cle. Alex. and. Strom. lib. 5.

----------Ἴδρις δ' ἄλλων, ἄστρων ποριτὴς
ἠδ' Ὁσίης κίνημι' ἄμορφ χθόνα εἰς ἀνιόντα.

He (that is *Abraham*) knew the way of the Stars, their motion about the Earth, their settings and their risings.

And the Learned *Ptolomy* in the beginning of his *Almagest* affirms, that, *Hanc unam Scientiam esse viam, ac semitam ad sciendum Deum altissimum*, this one Science is the only way and path that leads to the knowledge of the most high God.

Albertus Magnus most divinely interrogates thus; *Quid desideratius concionatori quam habere eam scientiam quæ doceat nos qualiter mundanorum ad hoc, & ad illud mutatio, Cœlestium corporum fiat mutatione?* (*i. e.*) What is more to be desired by any Preacher, then to know that science that teacheth or instructeth us how the alteration of worldly Affairs come to be thus or thus disposed by the heavenly bodies? and a little after, *Universi ordinationem nulla Scientia humana perfectè attingit, sicut scientia judiciorum Astrorum*; there is no Humane Science doth perfectly reach to, or attaine the ordination or disposure of the World, save the judgment of the *Stars*.

Learned Dr *Gell* concludes, that *omnis res animata, habet à cœlo stellam ad se influentem*; there is neither Herbe nor Plant, nor Stone, nor Minerall, nor Man, nor Beast, which receives not the influences of the *Stars*.

Paracelsus that Learned Chymist and Philosopher affirmed that all naturall wisdome, power, and knowledge, is contained in the Heavens and Stars, and that they are certain Treasuries or Store houses, out of which God distributeth his temporal good to all Creatures wonderfully.

To adde yet further, I find in the writings of a reverend Antiquary*, *Guido Bonatus* the *Arabian*, urged to prove that our Lord Christ was well acquainted with the Syderall Science; my Authors words are these.-----The Sage *Guidoe Bonate*, I cannot chuse but give you notice of;-----This *Gymnosophist* (for so * Mr Gregorie of C. C. Oxon in his Epist. to his Notes upon hard Texts of Scripture.

 the

the *Arabians* and *Indians* call their *Astrologers* to this day) in the thirteenth Chapter of his first part tels you, that Christ himselfe was an *Astrologer*, aud made use of Elections.

I must confesse the holy Scripture doth (not deny but) by good consequence confirme the same from the text, *Mat.16.ver. 2. Quando serum est diei; dicitis, serenitas erit: rubet, enim Cœlum. Et mane hodie erit tempestas; rubet enim Cœlum triste. Hypocritæ faciem quidem Cœli nostis discernere? signa vero temporum illorum non potestis?* the two first sayings are absolute Rules in *Astrology*: the latter part, *viz.* [the signes of the times] doth not turn aside, and some expound it, so to discern what is like to fall out, or to foresee events; and so to dispose of things or affairs accordingly; can yee do the one, and not doe the other? as if he had said, these things are so dependant one upon the other, just as links on a chaine, and if you know the one, you must of necessity be acquainted with the other? can ye not discern the signes of the times? Others expounnd it thus; men by long Experience have observed certain natural signes which seldome fail; but use not the same industry to gather the signs of Christs coming; as if he had said, you dare to rust the Signes of Heaven for ordinary things, but yet are jealous of losing your pains to observe thence the signes of things of more weighty concernment; certainly God had placed a far greater glory in the Heavens then these *Pharisees* could possibly imagine, or at least would beleeve. To the Children of *Israel* God gave a Cloud by Day, and a Pillar of fire by Night to direct them. Against our blessed Saviours coming, the Lord sends a *Star*, as the happy *Prodromus* of so heavenly a blessing unto all mankind; and we see dayly that upon any eminent change on earth, God gives notice thereof before hand by the Heavens. And can yee not discern the signs of the times? by the which it doth appear that our Lord Christ, blessed for ever! was not unacquainted with the Rules of *Astrology*, *viz. the langague of the stars*.

Late Annotaters on this Chapter

J. Diodat of Geneva on this Chapter.

Now good READER, I shall adde one word or two concerning the following discourse, which is an *Astrological* judgment of that knot of *Conjunctions* which happens in the Month of *September*, 1656. All the Men in the world are governed by the seven *Planets*, and they have not been so neer together these many Centuries of yeares. In the yeare before the Flood they were

were all in ♂ in ♓, as the *Arabian* Astrologers confirme; at this time they are almost all of them in ♂ in ♏; why not as great a Dearth succeed now, as there did a Deluge then?

I shall not need to tell thee that this unwonted meeting is the Πρόδρομος or Forerunner of some grand Catastrophe; that were but to keep thee in the Porch. Consult the Book for that, and there thou wilt see the Souldiers Significator, the representer of great persons; the Ruler of the Husbandman, the *Politicians* planet in ♏, all adviising, consulting, councellingand contriving to afflict poor Mortals! both in their persons and spirits, in their Corn and their Cattle, in their families & estates.

Here the *Politician* will plague us with subtle and treacherous devices; the men in power with hard Taxes; the *Countryman* man with want of Grain, the *Souldier* with wars and strifes; the Heavens are angry and threaten a strange Contagion; thus Famine, Pestilence and the Sword are threatned to most parts of this Earthy Globe; but more especially to *Europe*.

And indeed, where there is an approach of the one, the others do inevitably follow, according to that exquisite Epigram of the Poet.

Bella Famem, Pestemque Fames Mortalibus affert,
Est igitur Bellum pejus utroque Malum:
Omega nostrorum Mors est, Mars Alpha malorum
In Bello distant, Omega & Alpha parum.

In English thus

Famine breeds Pestilence, War doth Famine breed;
So War them both in ilnesse doth exceed.
Mars our *Alpha*, *Mors* our *Omega* is
Of all our woes, and wretched miseries.
" Thus then we see how slender odds in War
" Betwixt our *Alpha* and *Omega* are.

I shall be snarled at by some for this Worke, and shall be respected for it by others; I know the worst, and am not ignorant of the best that can betal me for it. I shall therefore acquiesse in what I have done, not regarding the Adversaries uncharitable censures, but much respecting the good opinion of the Ingenious, for whose sakes I publish the Work, and to whom during life, I shall remain a Real ready Friend, upon all Praise-worthy Occasions

JOHN GADBURY.

Ad Amicum ſuum J. GADBURY, *in Laudem* Cœleſtis Legatus.

QVis canat Digne fidibus canoris
Quas tibi Laudes meritò fatemur,
Debitas! Orpheus fuerit pertius
Non ſatis aptus.

To ſing thy Worth and worthily
And all the Praiſes due to thee
If *Orpheus* cannot skilfully,
Then let me.

Integer vitæ, pietate clarus
Laus juventutis, ſceleriſq; purus
Arte & inſignis, animo fortis ip-
ſiſſimus hic eſt-

Pure of Life, devout for Piety,
The praiſe of Youth, free from impurity,
A man of Art and Magnanimity;
Even this is Hee.

Sic Clamitat

GULIELMUS LILLIUS

Chriſtianæ Aſtrologiæ propogator fidiſſimus.

AUTHORI
(De re Mathematicâ benè merenti)
Johanni Gadburio,
in Legati sui Cœlestis expeditionem,

Ἐπιθαλάμιον.

INclytus æthereas depromis Nuncius artes
  Quæ primò obscuro delituêre Chaô,
Abdita secreti pandens penetralia cœli:
  Ingredimur clausas (te referante) Domos.
Marte tuo faciles aditus mortalibus, æquè
  Indocto ac doctis pervia claustra patent.
Vi propriâ monstrante viam, Genioq. magistro,
  Te penes astriferi lumina quæq; poli.
(Ceu modò nupta) nitent (pro tædii) sydera duplo
  Fulgure, * flammeolis splendidiora suis:
Gaudia perpetuis celebrant aptata choreis,
  Quodq; coruscanti luce triumphat ovans.
Connubio tali dignus quis sufficit? ultro
  Flamen adest (cerebro parturiente tuo.)
Enodas sermone levi (mysteria) nodos:
  Ipse tibi, nobis * Oedipus alter eris.
Stellarum Interpres vernacule, qualia reddent
  Munera vulgus iners? quæ tibi vota dabunt?
Eruta Gadburio, vobisq; scientia; vestrum
  Gadburio acceptam nemo referre neget.
Tantus in ore lepos, tam claræ gratia dotis
  Expectent grato fœnore semen agro:
Quod mihi cunq; dedit satis incrassata Minerva,
  Æternum specimen carmen amoris habe.
Psittaceum tantùm superest mihi χαῖρε vocandum
  Ὡς ἴσχυε ἐσαῦθις, messis & instar erit.

Robertus Bladwell.

Ἰαπετιονίδης.

* *Alludens ad conjunctiones (quasi Nuptias planetarum) ab Authore celebratas.*

* *Dorice* ως *in* ὡς *converso ob metri necessitatem.*

Ὡς Ἄγγε
Nimice bkessum.

SEDULO ET INGENIOSO VIRO M. J. GADBURIO

S. P. D.

Let *Mercury* the Caduce give,
Apollo Laureate Thee: then live
For ever, then thy Name shall be
Older, then an Eternity.
Reflect thine Eye, and thou shalt see
Divine things in *Astrologie*.

TO
The most Ingenious Mr.
JOHN GADBURY on
his *Cœleſtial* AMBASSADOUR.

TO theſe your noble Friends, who come to doe
Honour to your Ambaſſadour, and You,
Admit one humble Servant, whoſe deſire,
Since that he cannot Praiſe, is to Admire
Th' Author and's Worke; ſo equall, none can tell
Which of the Two's the greater Miracle.

Phœbus prepare thy Chariot; we intend
(The Publique-Good being our cheifeſt end)
To viſit *Joves* great Pallace, there to ſee,
Not what proud *Spaine*, but what the Heavens decree
Concerning Us, and Ours; in mighty wars,
Kings onely act, as acted by the Stars.

Thou *Mercury* (the Gods ſwift Legate) Thou,
For thy good ſervice done to them, ſhalt now
Promoted be; to honour thy old Age,
We willing are to take thee for our Page.

Goe, tell Imperial *Jove*, we're coming; let
Him all his *Stars* in their right Stations ſet;
If one be out of's place, we ſhall not miſſe
To tell the World how great his Errour is.

Our Author is ſuch a quick-ſighted Man,
(Like *Joſhuas* ſpyes, who went to *Canaan*)
That he diſcovers all; as if he cou'd
Behold each *Star* in its owne Magnitude.

As for his valour, he is not affeard
To take an angry Comet by the Beard;
And if we had Phyſicians, who ſo well
Could cure diſeaſes, as he can foretell;
No malady would prove a plague, and we
Should live (as now from Health) from Sickneſſe free.

What though St *Paul* obtain'd a ſpecial grace,
That he might view the Heavens, as in a glaſſe?
The Favour ſhow'd us, greater is; we need
No Perſpectives; Here, take this Book and read.

When (Sr) you come again, let my Friends know
That I deſire to hear from them below;
For being brought by Thee to Heaven, I
As yet intend not to returne; God bwy.

Your humble Servant

Rob. Osbolſton.

To my worthy Friend Mr. *John Gadbury* on his *Cœlestial Ambassadour*, treating of the Planetary *Conjunctions* in *September*, 1656.

LEt *England* weep, for shee's the Land of Lands
That's aim'd at (not alone by Neigh'bring hands
With Nuncio's, Agents and Ambassadours
They send for peace to period the Wars,
But) by the Hoast of Heaven, which have sent
This Agent to foretell the Punishment
'S preparing for her, who playes with Heavens flame
Assuredly is burned with the same;
There is no Earthy Power can withstand
The smallest Act, that Heaven doth Command;
Machiavils policy could ne're prevent
The great decrees of Heavens Parliament.
Great *Sysera* must yeeld to th' Starry forces,
If they but war against him in their Courses.
Let them decree that *Julian* * shall dye,
In *Persia*; who dares them contrary?
And if a Comet scare the tym'rous Earth,
Some God beloe surely resignes his breath.
The Eclips o'th *Sun* doth quickly change a Nation;
Some Planets Aspects alter each mans station;
If such Effects proceed from causes small,
Lord! what will come from these Conjunctions all?

* On the same day that *Julian* the Apostate dyed, a knot of stars were observed to make these words, *Hodie Julianus in Persia occiditur.*

The Heavens are the cheife declarers now
Of What poor Mortals must submit unto;
Of th'State of Countries, Provinces and Townes,
Of Kings and Emp'rours, Diadems, and Crowns;
Of every thing; there's not an accident
That haps on Earth, but what the Heavens meant

Let's

Let's thank our Author (now) who doth impart
To us these curious secrets of his Art.
Here is the Learned *Tresmegistus* skill
Perspicuous made, by this our Authors Quill.
Trithemius Angels can't discover more
Then this *Cœlestiall Ambassadour.*

The Art of *Galen* now is grown so weake
Most men contemn't; the stars of Physick treat.
Would you the spirit of great *Ptolomie* see?
You may behold it in this Embassy.
All the Star-Doctors that were dead and gone,
Revived be, and here are met in one.

Artists pay tribute to this *Sunne*; for he
Of th'Stars to you's a living Librarie.

STEVEN ROGERS.

Philo-Medicus.

To the AUTHOR of this Prophetique Worke.

Anagram.

JOHANNES GADBURIE.

GO AN BURNISH DAIE.

ARts Burnisher! thy splendid ray,
Hath turn'd our Night into a Day;
And this our Day is made more bright,
By being burnisht with thy light.
The Clouds within our Hemisphere
Are quite dispel'd: (thou mak'st all clear!)
And where thou dost extend thy beams,
Down go the dams that stop Arts streams.
Cordilia-like, thou scorn'st Arts Foes,
And with Arts friends, dost freely close.
Hegesius, writ mens miseries,
But thou, the practice of the wise.
Thou art the Real *Syracuse*,
Where th'*Sunne* of Science is in use;
And Times to come, (as I) shall say
Thou wert the * *Burnisher* of Day.

Anagram.

Tho. Perkins Φιλόμουσος.

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A

Short Discourse leading to the understanding of any *Astrological* TRACTATE, as well as this Book.

HEE that would read this Booke with judgement must understand (or be acquainted with) this short Discourse.

First, that there are seven *Planets* and two *Noads*, and they are thus called and Characters, *viz.*

Saturn	♄.	♀	*Venus.*
Jupiter	♃.	☿	*Mercury.*
Mars	♂.	☽	*Luna.*
Sol	☉.	☊	*Dragons-head.*

And as the *Dragons-head* is noted with such a Character as you see there, so is the Taile, only reversed thus ☋.

Secondly, that this glorious Canopy of Heaven is divided into twelve Equall Parts, or Signes, and they are discovered by Names and Characters thus:

Aries	♈	♎	*Libra*
Taurus	♉	♏	*Scorpio*
Gemini	♊	♐	*Sagittary*
Cancer	♋	♑	*Capricorn*
Leo	♌	♒	*Aquarius*
Virgo	♍	♓	*Pisces*

Thirdly, the seven *Planets*, or wandring *Stars* are observed to be constantly in one or other of these twelve Signes, and here

they are either well or ill posited, according to the benevolency or malevolency of their Aspects, &c.

Of *Aspects*, there are five, which are observed to be of great force, for that they agree so exactly with Musicall Proportions (as that most Learned Knight Sr *Christopher Heidon* hath judiciously observed in his *Mathematicall* Discourse of the ☌ of ♄ and ♅ 1603) and they are thus called and Characters.

Conjunction ☌ | □ *Quartile.*
Sextilis ⚹ | △ *Trine.*
Opposition ☍.

☌. The *Conjunction* (though improperly called an Aspect) is when Planets or Stars are in one Sign, Degree and Minute.

⚹. The *Sextile* Aspect is 60 Degrees, or two Signes distant: as, ♄ in ten degrees of ♈, and ♂ in ten degrees of ♊.

□. The *Quartile* Aspect is three Signs, or ninety Deg. distant; as ♄ in ten Deg. of ♈ *Aries*, and ☉ in ten Degrees of ♋ *Cancer.*

△. The *Trine* Aspect is 120. degrees distant, or 4. signes, as ♄ in ten degrees of ♈, and ♂ in ten degrees of ♌ *Leo.*

☍. The Opposition is 180. degrees distant, or six signes, as ♄ in ten degrees of ♈, and ♂ in ten degrees of ♎.

This following Table expresses them more readily.

A Table of the Aspects.

		⚹	□	△	☍		⚹	□	△	☍		⚹	□	△	☍
Dexter	♈	♒	♑	♐	♎	♌	♊	♉	♈	♒	♐	♎	♍	♌	♊
Sinister		♊	♋	♌			♎	♏	♐		♒	♓	♈		
Dexter	♉	♓	♒	♑	♏	♍	♋	♊	♉	♐	♑	♎	♍	♏	♋
Sinister		♋	♌	♍			♏	♐	♑			♓	♈	♉	
Dexter	♊	♈	♓	♒	♐	♎	♌	♋	♊	♑	♈	♒	♍	♎	♌
Sinister		♌	♍	♎			♐	♑	♒			♈	♉	♊	
Dexter	♋	♉	♈	♓	♑	♐	♍	♌	♋	♒	♉	♓	♑	♍	♏
Sinister		♍	♎	♏			♑	♒	♓			♉	♊	♋	

Thus you may observe any Planet in ♈, casts his ⚹ Dexter to ♒, and ⚹ Sinister to ♊, and his □ Dexter to ♑, and

and □ Sinister to ♋, △ dexter to ♐, △ sinister to ♌, and his ☍ to ♎; observe the like in the rest.

Again, you may observe a subdivision of the Signes (before mentioned) as into fixed, and moveable and common; and Fiery, Airey, Earthy and Watry. Whence observe by this Table, that the Fiery signes behold each other by △; so doe the Watry, Airey, and Earthy. Moveable signes behold each other by a □, so doe the Common and Fixed. *Example*, ♈, ♌, ♐, are fiery signes, and all throughout this Table you may observe them behold each other by a △ Aspect, arguing an agreement in their nature; ♉, ♍, ♑, make the Earthy Trigon, and these behold each other with a △ likewise; ♊, ♎, ♒, are signes of the Airy Trigon, and these behold each other accordingly; ♋, ♏, ♓, make up the Watry Tripticity, and they have the same friendly Aspect each to other.

Now to shew that Fixed, Common and Moveable signs behold each other with a □, observe that ♈, ♋, ♎, ♑, are moveable signs, & all along in the foregoing Table, they behold each other by a □. ♉, ♌, ♏, ♒, are fixed signs, and these behold each other with a □ also; ♊, ♍, ♐, ♓, are all Common signes, and behold each other after the same manner.

An Ingenious Pate will pick out the rest of himselfe.

To return to the Aspects againe (for this was a (necessary) digression) they are of severall qualities, *viz.* good and bad, &c.

The ☌ *Conjunction* with the good is good, but with bad is bad likewise.

The ⚹ Aspect is by all *Astrologers* deemed an Aspect of friendship.

The □ *Quartile* is an Aspect of imperfect Enmity, yet with other helps may be indifferent good.

The △ *Trine* Aspect is a certaine note of true Concord, Amity and Friendship.

The ☍ *Opposition* is the worst of all Aspects, for that hardly ever works any good, but alwayes mischief, vexation & trouble.

Fourthly, you must observe that the seven Planets (before mentioned) are in some parts of the Zodiacke better dignified, then (they are) in other some parts; therefore *Astrologers* have assigned unto them Houses, Exaltations, Triplicities and Terms, &c.

Now as they have their Dignities, so they have their Debilities too; therefore they are observed to have their Detriments, and Fals Perigrinations, &c.

As thus, ♄ *Saturn* is found to delight very much in ♍ and ♒; therefore he hath thoſe ſignes for his Houſes. ♃ is obſerved to be fortunate in ♐ and ♓, therefore he hath thoſe ſignes for his Houſes. ♂ is noted to rejoyce in ♈ and ♏, therefore he hath thoſe for his Houſes. The ☉ is noted to delight in ♌, therefore ♌ is the ☉ Houſe. Then ♀ is found to be fortunate in ♉ and ♎, therefore ♉ and ♎ are the Houſes of ♀. ☿ is obſerved to rejoyce in ♍ and ♊, *Ergo* they are called the Houſes of ☿. The ☽ delights in ♋, therefore that is her Houſe.

As they have their Houſes, ſo they have their Exaltations, as ☉ in ♈, ☽ in ♉, ♄ in ♎, ♃ in ♋, ♂ in ♑, ♀ in ♓, and ☿ in ♍.

Oppoſite to their Houſes are their Detriments, and oppoſite to to their Exaltations are their Fals.

There are ſeverall other things to be obſerved in the dignities and debilities of the Planets, which this Table expreſſes readily.

A Table of the Dignities and Debilities of the Planets.

Signes.	Houſes of the Planets.	Exaltation	Triplicity of the Planets. Di.	Noc	The Termes of the Planets.					The faces of the Planets.			Detriment.	Fall.
♈	♂	D ☉	19 ☉	♃	♃	6 ☿	14 ☿	21 ♂	26 ♄	30 ♂	10 ☉	20 ☿	30 ☿	♄
♉	♀	N ☽	3 ☿	☽	☿	8 ☿	15 ♃	22 ♄	26 ♂	30 ☿	10 ☽	20 ♄	30 ♂	
♊	☿	D ♉	3 ♄	☿	☿	7 ♃	14 ☿	21 ♄	25 ♂	30 ♃	10 ♂	20 ☉	30 ♃	
♋	☽	N D	♃	15 ♂	♂	♂	6 ♃	13 ☿	20 ♀	27 ♄	30 ☿	10 ☿	20 ☽	30 ♄ ♂
♌	☉	N D			♃	♄	6 ☿	13 ☿	19 ♃	25 ♂	30 ♄	10 ♃	20 ♂	30 ♄
♍	☿	N ☿	15 ☿		☽	☿	7 ☿	13 ♃	18 ♄	24 ♂	30 ☉	10 ☿	20 ☿	30 ♃ ☿
♎	♀	D ♄	21 ♄		☿	♄	6 ☿	11 ♃	19 ☿	24 ♂	30 ☽	10 ♄	20 ♃	30 ♂ ☉
♏	♂	N			♂	♂	6 ♃	14 ☿	21 ☿	27 ♄	30 ♂	10 ☉	20 ☿	30 ☿ ☽
♐	♃	D ☿☿	3 ☉		♃	♃	8 ☿	14 ☿	19 ♄	25 ♂	30 ☿	10 ☽	20 ♄	30 ☿
♑	♄	N ♂	23 ☿		☽	☿	6 ☿	12 ♃	19 ♂	25 ♄	30 ♃	10 ♂	20 ☉	30 ☽ ♃
♒	♄	D			♄	☿	6 ☿	12 ☿	20 ♃	25 ♂	30 ☿	10 ☿	20 ☽	30 ☉
♓	♃	N ☿	27 ♂		♂	☿	8 ♃	14 ☿	20 ♂	26 ♄	30 ♄	10 ♃	20 ♂	30 ☿ ♀

Thus you have the Houſes (both Diurnall and Nocturnall) of the Planets, and their Exaltations, Triplicities both by Day and by Night, Termes and Faces, as alſo their Detriments and fals, and theſe you may obſerve by inſpection only.

Fifthly

Fifthly, It is requiſite that you know the ſeverall Natures and Diſpoſitions of each Planet, and what ſorts or kinds of men they ſignifie; and they are thus known.

1. *Saturn* ♄ whom ſome call *Chronus*, and *Falcifer*, is of nature cold and dry, a Planet diurnall, Melancholly, Earthy, Maſculine, the greateſt infortune, &c. In generall, he hath ſignifications of Old men, Monks, Jeſuites, Sectaries, Husbandmen, and all men that get their Living out of the Earth; ſometimes as he is the higheſt of all Planets, he repreſents Kings and great Rulers and Governours, eſpecially if he be Lord of the tenth Houſe. But I goe too far, I intend no Introduction to *Aſtrology*; but only to initiate the Reader in the underſtanding an Aſtrologicall Tractate.

2. *Jupiter* ♃ (called by ſome Poets *Zeus* and *Phaeton*) is a Planet diurnall and Maſculine, Sanguine, temperatly hot and moiſt; the greater fortune, Author of Juſtice and Sobriety. He repreſents Senators, Judges, Councellors, Biſhops, Prieſts, Cardinals and Chancellors, Clergy men, and Civilians, of all ſorts.

3. *Mars* ♂ (called by ſome *Gradivus*, *Piroïs*, *Aris*,) is a Planet Maſculine and Nocturnall, of Nature hot and dry, cholerique and fiery, the leſſer infortune (yet ſometimes doth great miſchiefe) Author of Quarrels, Strifes, and Contentions; he hath ſignification of Conquerours, Uſurpers, Tyrants, and all Governours ruling by oppreſſion and tyranny, Generals of Armies, Colonels, Captains, and all manner of Souldiers, Gunners, Alchimiſts, Apothecaries, Chirurgions, Phiſicians, Hangmen, Bailiffs, Serjeants, Smiths, Bakers, Theeves, &c.

4. *Sol* ☉ commonly called *Titan*, *Phœbus*, *Apollo*, is of Nature Hot and dry, Maſculine, diurnall, &c. He hath ſignifications of Emperours, Kings, Princes Dukes, Marqueſſes, Earles, Barons, Magiſtrates, and all ſorts of Gentlemen and Courtiers.

5. *Venus* ♀, who is often called *Cytherea*, *Aphrodite*, *Ericina*, *Phoſphoros*, is of Nature cold and moiſt, is a Planet Nocturnall and Feminine, the leſſer fortune, Author of Mirth and Jollity; ſhe repreſents all ſorts of women, and men dealing in commodities of Delight and Pleaſure, as Muſicians, Silkmen, Mercers, Linnen-drapers, Painters, Embroiderers, Jewellers, Players, Lapidaries, Gravers, Picture-drawers, Perfumers, Sempſters, Choriſters, and all ſorts of ſinging-men.

6. *Mercu-*

6. *Mercury* ☿, who by some is called *Hermes, Stilbon, Cylennius Arcas*, is a Planet either Masculine or Feminine, and this appears thus; when he is with a Masculine Planet, then his disposition is Masculine; when with a Feminine Planet, then he is Feminine; he is of Nature Cold and Dry, and Nocturnall, Melancholly, &c. Author of subtilty, and cunning tricks and devices, perjury.

He generally represents Literated men, as Philosophers, Mathematicians, Astrologers, Merchants, Secretaries, Poets, Orators, Advocates, Schoolmasters, Printers, Stationers, Attorneys, Ambassadors, Commissioners, Clerks, Artificers, Accomptants, and Solicitors.

7. *Luna* ☽ is by Poets often called *Cynthia, Phœbe, Lucina, Diana, Latona, Noctiluca, Proserpina*, and is a Planet Feminine, and Nocturnall, of Nature cold and moist (viz. the same in Nature with ☿) she hath signification of Queens, Countesses, Ladies, and women of all sorts; she also represents, Travellers, Pilgrims, Sailors, Fishermen, Fishmongers, Vintners, Tapsters, Letter-carriers, Hackney men and women, Midwives and Nurses, &c.

Thus far in brieſe of the Natures and significations of the seven (*Stellæ erraticæ*) wandring *Stars*, or Planets.

Sixtly, these seven Planets are observed to have rule over all parts of this Terrencall Globe we live on, and those parts are appropriated unto each Planet, according to his Dominion in the signes; as for Example, ♄ hath ♑ and ♒ for his Houses, therefore ♄ shall be chiefe Ruler and Dominator, over all those Kingdomes, Countries and Cities subject unto ♑ and ♒; they have also peculiar Dominions over each Climate in the World, and have Angels under them that governe each Climate, and so (no question) hath each private person in the World; therefore St *Hierome* in expounding, *Mat.* 18. 10. cryes out. *Magna est dignitas Animarum, ut unaquæque habeat ab ortu Nativitatis, in custodiam sui, Angelum delegatum*; Great is the dignity of soules (saith he) that every man hath from his first rising and appearing under the *Stars* in his Nativity, an Angell delegated to him for his custody.

Unicuique nostrum unus designatus est Angelus, saith *Theodoret.* (*in* ...) To every one of us is an Angel assigned: and *Clemens* of *Alexandria* affirmeth, that Nations and Cities have their guardian Angell, and I shall shew you how each Climate is ruled by each Planet, & his proper Angel by this following Table. A

A Table of the seven Climates, with the *Planets* and *Angels* ruling them.

Number		Names	Planets ruling them.	Angels	Length in miles	Breadth in miles	Long. of day in middle of each Climate. H.	M.
1	Dia	*Meroes*	♄	*Cassiel*	20555	465	13	00
2		*Syenes*	♃	*Zadkiell*	19453	420	13	30
3		*Alexandr.*	♂	*Samaell*	18398	370	14	00
4		*Rhodes*	☉	*Michaell*	17299	350	14	30
5		*Rhomes*	☽	*Gabriell*	16215	270	15	00
6		*Boristhenes*	♀	*Anaell*	15136	225	15	30
7		*Ripheos*	☿	*Raphaell*	14426	195	16	00

This Table shewes you the general Government of the *Planets* and their *Angels*; I shall by another Table shew you the Particular Government of them, and this follows.

A Table shewing how the seven Planets govern all Parts of the World under the twelve Signes of the Zodiack.

♄ ♑	♃ ♐	♂ ♈	☉ ♌	♀ ♉	☿ ♊	☽ ♋
Macedonia	Spaine	England	Gallia	Russia	Sardania	Scotland
Illyris	Dalmathia	France	Togata	Polonia ma.	Part of	Holland
Thrace	Slavonia	Germany	The Alps	Ireland	Lombardie	Zealand
Albanie	Hungary	Denmark	Italy	Lorraine	Flanders	Russia a
Bulgarie	Moravia	Swevia	Scicily	Campania	Brabant	P. ro ir.
Mazobia	Misnia	Syria	Apulia	Helvetia	Wittenberg	Granado
Lituania	Celtica	Palestina	Bohemia	Franconia	Hirc ni.	Burgundia
Saxenie	Arabia-fœlix	Polonia *Mi.*	A part of	Persia	*Armenia*	Numidia
Hallia	*Cities.*	*Cities.*	Turky	Parthia	*Sereonia*	Africa
Thuringia	Toletum	Auconia	Phœnicia	Rhetia	*Cities*	Bythinia
Stiria	Volaterus	Naples	*Cities*	*Cities*	Lindon	Persia
India	*Martinum*	Capua	Damascus	Bononia	Cordiba	Colchis
Ile of Orcads	Narbone	Ferraria	Syracusa	Sena	Turinum	Carthage
Of Cities	Avenion	Florence	Rome	Mantua	Vercellas	*Cities*
Oxford	Colonia	Verona	Ravenna	Tarrentum	Lorraine	Constantino
Mecklin	Agrippina	Lindavia	Cremona	Sicila	Bruges	Ile
Gaunt	Slagarde	Trajectum	Vlms	Parma	Argentia	Tunnis
Vilna	Buda	Padua	Cambrunce	Brixia	Bamberg	Venice
Brandenburg	♌ ♓	Brunswick	Prague	Tigure	Noremberg	Genoa
Augusta	Cilicia	Cracovia	Cremitum	Laorne	☽ ♍	Luce
Constance	Calabria	♂ ♏	Lintz.	Nantz	Achaia	Rilla
♄ ♒	Galatia	Norway the		Lipsig.	Creet	*Mill.* ine
Amazania	Normandy	Higher		♀ ♎	Corinthia	Vicentia
Samaria	Garomantes	Bavaria		Austria	Greece	Bern
Tartaria	Lydia	Comagena		Allatia	Arthelia	York
Muscovia	Pamphilia	Cappadocia		Livonia	Rhodes	St Andrews
Westphalia	Ægypt the	Idumea		Sabardia	part o Gallia	Lubeck
Mosell	Higher.	*Mauritania*		Delphinate	Comara	*Magdeberg*
Æthiopia		Felse		Thuscia	Rhine	Wittenberg
Soodiana.		Gethulia		Caspia	*Mesopotamia*	Gorlick.
Media		Catalonia		Thebais	Babilon	
Arabia					Assiria	

Cities	*Cities*	*Cities*		*Cities*	*Cities*
Hamborough	Alexandria	Aquilia		Lisbone	Hierusalem
Breme	Compostella	Pistorium		Arles	Corinth
Monts-ferret	Hispalis	Tarvisium		Placentina	Novaria
Pisarum	Wormes	Vienna		Lauday	Cuma
Trent	Ratisbone	Franckford		Spires	Brundusium
Ingolsteed		*Messana*		Friburg	Tholose
		Monachium		Heilbrunne	Lyons
		Urbinum		Antwerp	Paris
		Trapezant		Landeshute	Bisill
					Hudleburg

By these two Tables, may you understand the government of each Planet (together with their Angels) both in generall and particular, they are so plainly Methodised, they need no Explanation by way of Example.

I might here take occasion to shew you the use of an *Ephemerides* (which is nothing but a Diary or Day-book, containing the Places of the *Planets*, for every day in the yeare) and shew the way how to erect a Scheam of Heaven, and how to place the *Planets* therein; but I told you before, my designe was not to write an Introduction to *Astrology*, but to acquaint the Reader, who is not versed in this kind of Learning, with some necessary Notions, of the Beginnings or first Principles thereof. Whereby he may be capable of understanding an *Astrological* Discourse, which many of the Divines (and others through their instigations) of our Nation, not being versed in, have upon weake and sandy grounds, pretended to stigmatize the excellent Art of *Astrology*, and brand it for Diabolical, and all in the strength (or weaknesse rather) of their non-understanding it.

But blessed be God, instead of so doing (*i.*) diabolizing it) they have done nothing but foamed out their owne filth, and discovered their shame and ignorance.

The Morrall of the Fable in *Æsop* concerning the Fox and Grapes, is a Dilemma to catch such persons in, who contemne and condemne the things they understand not. If some Divines out of a disaffected, or sullen humour, are Enemies to this Art; there are others of them, out of a more ingenious disposition and love to the Liberall Sciences that have a very high and honourable esteem of it.

What an Honour and Renown would it be to the Clergy of this Nation, in generall, were they but unanimously bent to promote

mote the Liberal Sciences? how like Schollers would they shew themselves in so doing? Nay, as some of them are noted for Inverters of Learning, by their ignorant carping at it now; they would then be deified in the thoughts of men for Promoters of it; and whereas now every one (unlesse silly Women, or Men having no more knowledge then Women) is apt to say the Pulpit is the only Jugling Place, the men of the Pulpit the only *Janus*'s, Church-weather-cocks, Time-servers, State-pleasers, *& quid non?* they would then honour the Pulpit as a place of plain dealing, and the Men thereof, as Gods Ambassadours.

And I my selfe (as well as many others) doe question very much, how that any man can teach me Spirituall Knowlege, that is ignorant of Naturall Knowledge himselfe? It Day unto Day uttereth speech, and Night unto Night knowledge, how requisite is it then, that every Minister be skil'd in the knowledge of Naturall things. It is no presumption to affirm that he who hath not learnt the Alphabet, must of necessity be ignorant of reading well; (we pretermit Miracles.)

Nor can it be Irrationall to conclude him ignorant of Spiritual knowledge, who is not first well read in Natural knowledge

Divines without Philosophy (saith a Learned Author) can hardly maintaine the truth in Disputations. 'Tis possible they may have an infused Faith——but if they have not Reason too, they will scarce make others capable of their instruction.

I have done, only take notice that in Astrologicall Arithmetique these few Rules are to be observed, *viz.*

30d. thirty Degrees makes a Sign	one sign is 30 Degrees.
60m. Sixty Minutes makes a Degree	one degr. is 60. Minutes.
60s. Sixty Seconds makes a Minute	one Min. is 60. Seconds
60t. Sixty Thirds makes a Second.	one second is 60. Thirds

And so to Tenths if you will, either backward or forward; any one capable of this short Discourse, may in a short time be capable of a competent Stock of Knowledge in *Astrology*.

The Booke follows.

AN ASTROLOGICAL Discourse of the severall CONJUNCTIONS of the *Planets* Celebrated in the Month of *September*, 1656.

THE Sages of the Syderial Science, in their foretelling Future Contingents, have principally regarded the Doctrine of great Conjunctions, Comets, Eclipses of the Luminaries, New-Stars, Parelii or Mock-suns, and other Cœlestiall Apparencies, &c.

But, among all these they unanimously agree in placing the greatest weight, or matter of importance, in the Doctrines of Conjunctions, especially those of the Superiour Planets, *viz.* ♄ ♃ ♂.

Major est Astrorum vis quam ut quisquam eam æstimare possit, nam legum & imperiorum mutationes & naturæ miraculæ, &c. (*i.*) "The "Influences of the Stars and Planets, are greater then any one

"can well imagine; for the mutations or changes of Lawes, "and Kingdomes, and the Miracles of Nature proceed from "hence, *Dasip. Aphor.* 14.

"Conjunctions of the weightier Planets (saith that eminent-"ly Learned Artist Mr *Lilly*) are wont to produce great Effects, "as the changing of Monarchies and Kingdomes, and the "coming of Prophets, &c.

In the Year 1642. there was a Conjunction of ♄ and ♅ in ♓, and in *May* the same Year there was a ☌ of ♄ and ♂ in the same Signe, *viz.* ♓

And who is it (of any knowledge or understanding) among us, that is ignorant of the Changes or Mutations, both of Monarchies and Kingdomes, and also of the coming of Prophets, not only among us here in *England*, but in most parts of *Europe*, since the time that those Conjunctions were celebrated? (but more especially from that ☌ of ♄ and ♅, which is so Learnedly treated of by Mr *Lilly* in *Englands* Prophetique Merlin.)

For the Renovations and Changes of Monarchies, all *Europe* generally are undeniable Evidences of; what Grand changes since that time have been in *Poland*, *Swedland*, &c.

What an unusuall Catastrophe befell the *Spaniard* in the year 1647. when a poor dirty Fisherman of *Naples*, assumed the Chair of State, and Ruled by as absolute a Monarchical Power (for some few dayes) as the most accomplished Prince in the World ever did?

But above all, *England*, *Scotland* and *Ireland*, are superlatively exemplary; not only for the changes of Monarchies or Kingdomes, but also for the coming of Prophets.

Hath not our *English* (or rather *British*) Monarchy beene turn'd into a Common-wealth? Have not many Enthusiasticall dreaming Fellows appeared in the posture of Prophets, under the Notion of being sent from God, as his Nuncio's or Ambassadors? and have not many (counterfeiting the Prophet *Isaiah*) ran naked through the streets of the Metropolitane City of *England*, *viz. London*, some crying vengeance thereunto, others proclaiming the Day of the Lord (as they cal'd it) therein?

Nay some have ran naked into Churches, and have declared against

against the Idoll Preaching; others have ran raving like madmen about most Countries in *England* and *Scotland*, (as well as in this great City of *London*) throwing their moneys away, and dispossessing themselves of all Earthly Goods and Temporary Comforts, all proclaiming the Day of the Lord! all foretelling (after their manner) the Consummation of the World!

Nay, have not we had some so strongly possest with the spirit of *Enthusiasme*, that (though naturally and of themselves, both ignorant and illiterate) have pretended to skill in Languages? not unlike that Woman who in *Ragusius* in his *Lib.* 2. *De Divinatione* makes mention of; his story is thus; *Novi ego Venetiis pauperem quandam mulierem, &c.*

"I have known (saith he) a certain poor Woman at *Venice* "which was possest; sometimes she would be both sottish and "stupid; other times she would speak with divers Tongues, and "discourse of things belonging to high learning, as the Mathe-"matiques, Philosophy, and Divinity also. I doe write here "not what I have heard from the reports of others, but my self have often disputed with her, &c.

Tully, *Peucerus*, and *Psellus*, and *Fernelius* also are full of such like Examples, both of men and women, too large to be related here.

I my selfe have known more then one very illiterate here in *London*, who by this Enthusiastique Fancy, hath Prophecied in the Greek tongue, and sometime Saxon, and Hebrew; and when they have beene out of their fits, they have returned to their former state of Ignorance.

But there have been some among us likewise of excellent acquired parts, that have been charmed with the Spirit of Prophecy, and many of them deluded by it; as, *Feake*, *Rogers*, *Simpson*, *Powell*, &c. all Preaching Divines.

And have we not to this day, a confident surquedrious sort of People among us, who assume the Name of Quakers, (who by their silly Actions, seem to Ape the Holy Prophet *Habaccuck*) in shivering and trembling, and are so impudent that they are not ashamed to boast themselves the Chosen of the Lord! and vaunt it over the rest of their Brethren, judging and condemning

ing them, with a Stand farre from me, I am Holier then thou?

There are many others that might have beene taken notice off; but I intend a Treatise of another Nature here, so I shall passe them by.

Thus you have the truth of this Aphorisme confirmed, and made as conspicuous as the *Sun* on the *Meridian-line*. Here have been Translations of Kingdomes and Monarchies, and coming of Prophets to purpose; and had not this been a full and evidenciall Proofe of the truth of it, and neer at hand, I could have brought in the actions of some of our high Presbiterians, both Priests and Laymen! for they (more then once) since the year 1642. (the time that the ☌ of ♄ and ♆ was celebrated) have been possest (or at least did make the World beleeve they were) with this foolish knack of *Enthusiasme* and more then ordinary they pretended to the Spirit of Prophecie.

Thus Truth lay bleeding on our Brittish Stage,
But found nor Priest, nor Prophet, to asswage
Her Griefe! she Physick potions hated,
And deem'd its Doctors all infatuated;
'Twas Heaven wounded her, from Heaven then
Must she expect her Cure, not from men.

But, *è diverticulo viam*, to return into the Road, or true path againe, and come to our Conjunction; let us hear *Rigell*, who saith, *Deteriorantur generi hominum per transmutationes illarum Magnarum Conjunctionum, &c.* (*i.e.*) The Qualities (or minds) of men are much depraved and made evill by the transmutations of great Conjunctions, &c.

If Conjunctions of the Planets doe operate thus vigorously and potently, as here hath been shown; what Effects may we expect then, from those many Conjunctions which are to happen in the Month of *September*, 1656.

In consulting our greatest *Ephemerides* Masters, for many Ages, both past and to come; I doe not find such a company of Conjunctions, (nor neere it for Number) as this *September* 1656. affords; for from the second day to 23. day thereof, there are no lesse then eight, *viz.*

A

A TABLE of the *Conjunctions* in *September* 1656.

Number.		Planets conjoynd		Degrees	Signes		Days	Month
1		☉ & ☿		20	♍		2	
2		♂ & ☿		16	♍		4	
3		♄ & ☿		26	♍		7	
4		♄ & ☉		26	♍		8	Of *September*, 1656.
5		♄ & ☿		26	♍		9	
6		☉ & ☿		29	♍		11	
7		☿ & ☿		7	♎		16	
8		♄ & ♂		28	♍		23	
The	is of		in the			on the		

Besides these eight Conjunctions, there are three Trines, all in the same Month, *viz.* △♆☿. △♆☿. △☉♆. therefore in my *Speculum*, for the year 1656. I had these Observations on the Month of *September*.

Here's eight *Conjunctions* of the wandring Stars,
And three strong *Trines*, and all in three weeks time
The like hath not been known these fifty a years,
Or shall again within this Age of mine;
Strange Alterations quickly will ensue,
&c.

a I might have said a Hundred.

Having thus given you the manner of these Conjunctions, I shall begin with the ☌ of ♄ and ♂ (that being of all these) the most operative or powerful) & make that the principal subject of this Discourse; only (after I have handled this) I may touch upon the other superficially, but neither of them can be the tenth part so influencial as this; therefore I shall chiefly observe this.

First, then in the *Ephemerides* of Mr *Vincent Wing*, I observe the places of ♄ and ♂ to be

	Dayes		D.	M.		D.	M.
September	23	♄ in ♍	28	8	♂ in ♍	27	59
	24		28	15		28	38
Difference of ♄ is			0	7	of ♂ is	0	39

Thus

Thus the Excesse of their diurnall Motion is 32m.
Their distance in Longitude is 9 m.

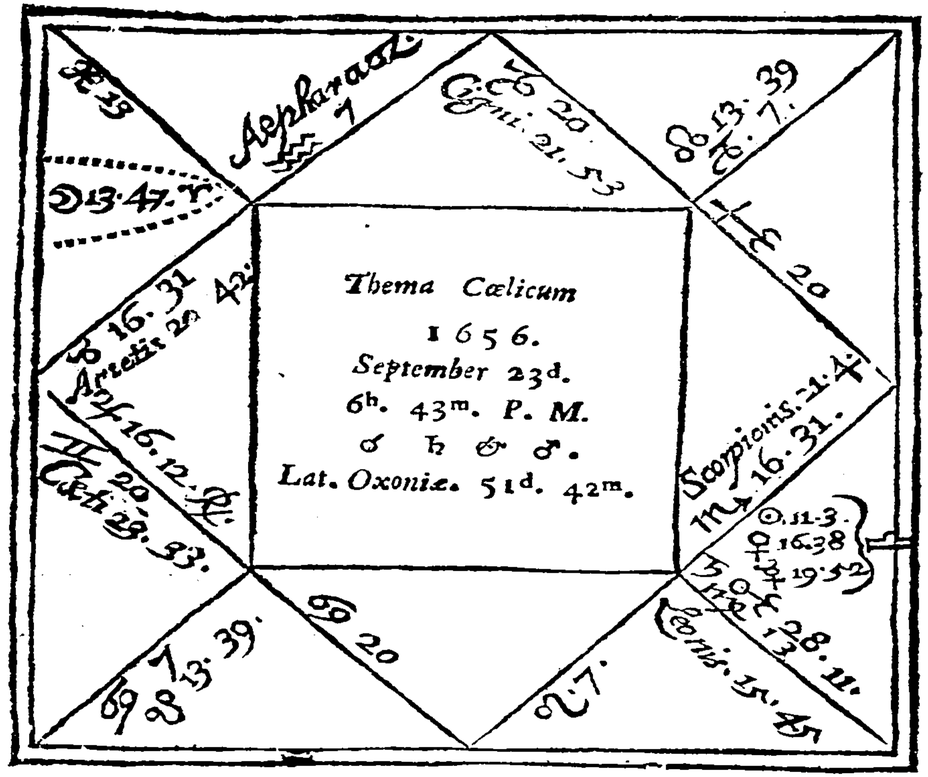
Then I say, if 32 m. the difference of their Diurnall motion gives 24h. what shall 9m. (their difference in Longitude) give? *facit Hor.6. M.45.* And this is the middle time of this Conjunction in the Meridian of *London.* The difference of Meridians betwixt *London* and *Oxford* (for Mr *Wing* calculates for *London*) is 5. Minutes, which substracted from 6h. 45m. Leaves 6h. 40m. for the mean or equall time of this Conjunction in the Meridian of *Oxford*, the Equation of time (to be added) is 3m. 23s.

So that the true and apparent time of this ☌, in the Meridian of *Oxford*, is at 6h. 43m. 23s. on the three and twentieth day of *September*, 1656. Unto which moment of time I erect this following Figure, by the accurate Tables of *George Hartgill*, Minister of Gods most sacred Word; which I (with the help of an assistant) have lately reduced to our Age.

The Places of the *Planets* with Reduction are thus, both in *Longitude* and *Latitude.*

	Longitude. D.	M.		Latitude D.	M.	
♄ ♂	28	10	♍	♄ 2	5	N. A.
☉	11	3	♎	♂ 0	59	N. D.
☽	13	47	♈	♃ 4	51	N. A.
♆ R.	16	12	♊	♆ 0	59	S. D.
♀	16	38	♎	☿ 1	8	N. D.
☿	19	52	♎	♀ 0	23	N. D.
♃	13	39	♑			

Having



Having thus obtained the true Position of Heaven for the Apparent time of this *Conjunction*; It is very requisite that I adhear to the opinion of the Fathers of *Astrology* in giving judgement thereon.

First, then let us hear an *Arabian* of no mean Repute or Credit in this Learning; 'tis *Messahalah*, who (as that Ingenious Artist Captain *George Wharton* in his *Bellum Hibernicale*, p. 14. hath observed it from his Book *De ratione circuli, &c.* for I have not the Booke my selfe) speaks thus: *Conjunctio Saturni & Martis*

significat

significat accidentia bellorum, atque guerrarum contrarietates: cumque volueris scire eadem accidentia, (cito dominantem in Figura eorum Conjunctionis; qui si fuerit fortuna, significabit bonum, & aptationem esse. Et si fuerit malus, significat malum, & ejus impedimentum. Scias etiam quod Conjunctio eorum in signis hominum, significat multitudinem infirmitatum eorum, & Conjunctio eorum in aliquo Angulorum Anni, significat contrarietatem divitum, vel Regum, & guerrarum multitudinem, & durabit res, donec jungantur alia vice, & Conjunctio eorum in igneis significat siccitatem, & terræ sterilitatem, & in aëreis ventos in aquaticis vero multitudinem pluviarum, & in terreis gelu & nivem, & frigoris multitudinem. Scias etiam, quod fortunæ cum aspexerint minuent malum, et mali augebunt; proba quemadmodum narravi tibi, & invenies, si Deus voluerit. In English thus:

"The *Conjunction* of *Saturn* and *Mars* signifies Accidents of "Wars, and contrariety of Controversies and Quarrels; and "when thou wouldest know those Accidents, observe the Lord "of the Figure of their *Conjunction*; which if he shall be a For"tune he shall signifie good, and an agreement among men; "and if he shall be evill, it doth signifie evill and his impedi"ments.

"Thou maist also know that their *Conjunctions* in humane "Signes signifie multitudes of infirmities to range among "men; and a *Conjunction* of them in any of the Angles of the "yeare, signifies the contrariety of Rich men, or Kings, and "multitudes of Contentions and Wars, and those things to "continue untill they are joyned in another station or signe; "if the *Conjunction* be in fiery signes, it signifies Drought and "Barrennesse of the Earth; in Airy signs, Winds; but in Wa"tery Multitudes of Showers, or Rain to accesse; and in Earthy "signes, Frost, Snow and much cold.

"Know also, that when the Fortunes behold each other, they "shall diminish or lessen the Evil, and the Evill shall be in"creased if they be Evil, (that is, if they shall be impedited, "either by Combustion, Retrogradation, Peregrination or "Cadency, &c. or else be Lords of evill and malignant hou"ses) he evill shall be augmented: Make tryal (saith he) as I "have shown you, and you shall find it true, if God will.

Answerable to this Learned Authors advice, I shall collect the

the Dignities and Debilities of the Planets; according to their strengths or weaknesses, both Essential and accidental in the Figure, into a Table, whereby may be discovered the ruling Planet (or Planets) in this *Conjunction*, and then shall come to give Astrologicall Judgements thereon, and apply the proper parts of this Aphorisme to its peculiar uses.

A Table of the FORTITUDES and DEBILITIES of the PLANETS.

Saturns Fortitudes		*Saturns* Debilities.	
Not Combust	5		
Direct } in motion	4	Sixt House	2
Swift } in motion	2	In Cojunction with ♂	5
Orientall	2		
In his Tearm	2		
	15		7
Jupiters Dignities.		*Jupiters* Debilities	
In △ of *Venus*	4	In Detriment	5
In the second house	3	Retrograde } in motion	5
Not Combust	5	Slow } in motion	2
Orientall	2		
Tearm	2		
Decanate	1		
	17		12
Mars's Fortitudes.		*Mars's* Debilities.	
Not Combust	5	Peregrine ♄	5
Orientall	2	Sixt house	2
Direct } in motion	4	In Conjunction with ♄	5
Swift } in motion	2		
	13		12
Sol's Dignities.		*Sol's* Debilities.	
Swift in motion	2	Perigrine	5
In Conjunction with ♀	5	Sixt House	2
		In his Fall	4
	7		11

Venus her Dignities.		*Venus* her Debilities.	
In *Libra*	5	Combust	5
In △ of *Jupiter*	4	Sixt House	2
Direct } in motion	4	Orientall	2
Swift } in motion	2		
In her Term	2		
	17		9
Mercuries Fortitudes.		*Mercuries* Debilities.	
In Conjunction with *Venus*	5	Combust	5
In his Triplicity	3	Sixt House	2
Direct } in motion	4	Orientall	2
Swift } in motion	2		
	14		9
The *Moons* Fortitudes.		The *Moons* Debilities.	
Not Combust	5	Peregrine	5
In Sextile of ♃.	3	Twelfe House	5
		Slow in motion	2
		Decreasing	2
	8		14

Hence	♄	is	strong	by	8	Testimonies
	♃		strong		5	
	♂		strong		1	
	☉		weake		4	
	♀		strong		8	
	☿		strong		5	
	☽		weake		6	

By this Collection of Testimonies, ♄ and ♀ are *Governours* of this *Conjunction*, their *Fortitudes* are equal, their *Rule* in the principall places of the *Figure* doe not disagree; *Venus* is Lady of the *Horoscope* or first House, *Saturn* is Lord of the *Medium Cœli* or tenth House.

Yet will ♄ *Saturn* be *Predominant* in the *Rule* of this *Conjunction*,

ction; for that he beholds the tenth House with a △ Trine, and is descending in the sixt House, with a knot or company of *Stars*, of his own *Nature*; whereas poor *Venus* is *Sub-radius*, and hath nothing to fortunate her, but the Trine of ♃ *Jupiter* from the second House, and that doth rather hinder (then help) her here, he being in *Detriment*, and *Retrograde*, and Lord of the eight and twelfth Houses; but notwithstanding all this she (having equall Testimonies of strength with *Saturn*) will shew her selfe in the Effects of the *Conjunction*, though it be the lesse powerfull, as the *Sunne* (sometimes) casts forth a glancing Emissary through the blackest Clouds, and quickly hides or veils himselfe again; so will the gentle influence of *Venus* appeare here, through the Cloudy and *Darke* Effects of *Saturn*: the Effects of these two Planets in this *Conjunction* will be like the fighting of the *Elements*, never quiet untill they are brought into one substantiall forme; they will appeare like the Storms and Calms of *March* and *April*, whom none can moderate, but a mild and gentle *May*.

I like not that Enemies should share in Government; of Necessity from contrary Causes, do contrary Effects flow; and as these Competitors are by Nature contrary and averse each to other, the Effects of their Rule and Dominion in this *Conjunction* will as crossly and aversly manifest themselves.

When I consider the infrequency of these Cœlestial Meetings (I meane onely for Number) I stand amazed to thinke of the Dreadfull menacings of Heaven portended hereby; and as that great Ephemeridist Master *Eickstadius*, (in another case) may I say, *Propter infrequentiam formidandæ* (*i.e.*) by reason of their infrequency they are much to be feared.

In a word, I look upon them as so many signes of an angry God, manifesting his high displeasure against an abhominable and most wicked sinfull people.

Cum Superioribus nunquam judicia de rebus facies, saith *Ptol.*, when thou shalt judge of the Effects of a *Conjunction* of the Superiours, expect no triviall matters thence to succeed; this is the second great *Conjunction* mentioned by *Ptolomy*, as may be seen in page 50 of *Englands Prophetique Merlin*, (published by my honoured Friend Mr *Lilly* in 1644) Ergo, the Effects cannot

be mean; for Methods sake I will observe foure things in the handling of this *Conjunction*, which being explained will much conduce (not only to the understanding of the forcible Effects of this *Conjunction* but) to the Explanation of the foregoing *Aphorisme*, and to the instruction of some who understand not the Method of judging *Conjunctions* of the Superiour Planets: The four particulars are these.

1. The *Planets* conjoyned.
2. The *Rulers* of the *Conjunction*.
3. The *Sign* it is in, and Kingdomes and Countreys subject to its Effects.
4. The *House* and *Quarter* of Heaven.

1. Of the PLANETS conjoyned.

AND they are *Saturne* and *Mars*, the two Infortunes, whose Natures (although they are both evill) are contrary each to other, there is the like difference in their qualities, *viz.* the one is Hot and Dry: the other Cold and Dry; the one Melancholly, Dull, Lumpish, Heavy, alwayes repining; the other Cholerique, fiery, rash and furious, alwayes desperate. The Ingenious *Anton* hath excellently expressed their Natures; In *Satir* the second, *Page* 9. he describeth *Saturns* Qualities.

——————*Saturns* sullen face,
Pale and of Ashie Colour, male-content,
A Cataline to mortall *Temperament*,
That would blow up the Capitoll of Man
With envious Influence;——————
A little after
And if there hate be in a heavenly brest,
This Planet with that *Furie* is possest!

In *Satir* the fourth, and *Page* 35. he describeth ♂ Qualities.

Blood, Death, and Tragique stories! *Mars* doth yeild,
A *Golgotha* of Graves, whose purple field,
Died Crimson with his fatall Massacres,

Craves

Craves bloody Inke, and scarlet Characters;
A Pen that like a Bullets force would reel
A Marble Conscience!——————

Divine *Du-Bartas*, speakes the same in substance, though more concisely in *Fol.* 34. Of ♄ he saith,

——————He's coldly Dry,
Silent and Sad, Bald, Hoary, wrinkle-faced.

Of ♂ thus;

----------He's Master of Misorder
Delighting nought but Battels, Blood and Murder.

Thus then by consent of the Learned, you see what a contrariety there is in their Natures (and yet as I said before, they are both evill) which will cause the more contrariety and violent rageings in their *Effects*; Even as Fire and Water (when they meet) do strive for Superiority, so will those *Planets* untill the force of one be extinguished.

Quando ♂ junctus fuerit cum ♄ struet quilibet alteri fraudes & deceptiones, & erunt inter homines percussiones & vulnera, etiam accidet Regi impedimentum & labor ab homine qui est de terra partitionis illius in qua junguntur (i.e) When *Mars* shall be joyned with ♄ *Saturn*, one man shall seeke to entrap another, and their shall be *Falsities* and *Deceipts*, *Fightings* and *Quarrellings* among men; also their shall happen much Detriment, trouble and danger to the *King* (what is said here of a King, must be understood of a *Governour*, or *Governours*, for this is an *Arabian* Aphorisme, and the *Arabians* had their petty Governours which they cal'd Kings among them, as Mr *Lilly* hath judiciously observed) and this danger from a Man (or men) of that Country subject to the Division of the Signe, in which the *Conjunction* shall be.

Maxime si fuerit in signo humano, and the mischiefes shall be the more vigorous and powerfull, if the *Conjunction* shall happen in a *Humane Signe*, (I am sure it doth so now) See *Hal. de judic. Astror. Pars* 8. *Chap.* 25. e

Hear *Ptolomy* discoursing the Nature of these two Planets and their Significations. *Saturn* (saith he) *Gravitatem frigoris significat & multitudinem gelu & nebulæ, & corruptionem complexionis, aeris, tonitua, & concussationes & fulgura, & impedimentum ex multitudine*

multitudine pluviarum, &c. (*i.*) *Saturn* signifies a very *Grievous* cold Aire, or excesse of *coldnesse*, abundance of *hoary Frosts*, and a generall *corruption* of the *Complexion* of the *Aire*, many *Thunderclaps*, and strange *coruscations*, (it is somewhat probable he may so signifie now, being in ☌ with ♂ a fiery Planet) and mankind generally shall receive much *prejuaice* by a multitude of *Showers*.

♄ is a cold Planet, and of himself cannot cause violent Heat.

And in another place he saith, *Accident hominibus infirmitates de frigido & sicco, eruntque homines & mendaces, & contentiosi, & significatur etiam ex hoc effusio sanguinis.* (*i.*)

Saturn stirs up many *Infirmities* in men, proceeding from *Dry Causes*, makes them very subject to *Agues*, &c. he also stirs up a *Spirit* of *Lying* and *Contention* among men, and sometimes these *foolish Contentions* and *strifes* are the occasion of an *Effusion* of *blood*.

He also saith, *Mars ciet in bella, seditiones intestinas, captivitates, exidia urbium, Populi tumultus, Principum iras, & propter eam causam subitas neces; propterea & Febres tertianas, sanguinis eruptiones, morbos acutos, violentos interitus, juvenum violentiam, injurias, incendia, homicidia, rapinas, latrocinia; In aëre vero æstus, ventos calidos, pestiferos & tabificos, fulminum jaculationes, turbines, siccitates in mari subita naufragia, propter flatus turbulentos, & fulmina, & similes causas, &c.* (*i.e*)

Mars gives notice of *Wars*, *intestine Divisions*, *Imprisonments*, besieging of *Townes*, popular *Tumults*, the wrath of *Princes*, (or great men in *Authority*) many will be made away suddenly, many will be *beheaded*, violent *Diseases*, Eruptions of *Blood*, unusuall and violent suddaine *Deaths* of *young men*, *violence*, *Injuries*, Burning of *Houses*, and *Townes*, *Murthers*, *Rapines*, and *Robberies!* and in the *Ayre* he stirs up *Poysonous winds*, and dispersses *Thunderbolts*, *Hail storms*, *Droughts*, sudden *Shipwracks*, and great trouble at *Sea*, by reason of extraordinary *Tempests*; *vide Lib. 2. de Quadrip.*

Take the Testimony of another; out of the mouth of two or three *Witnesses* shall every thing be established.

Et relata est significatio Martis ad bella, & ad guerres, & ad victorias, & consimilia, quæ sunt quasi fines rerum, & fines quæ significent dissolutionem earum: nam bene non accident, nisi per observationem legis,

legis, vel earum mutationem, Sectarum vel Regnorum. Escuid. Difer. 2. C. 1. That is, *Mars* hath signification of *Wars*, *Strifes*, *Battels*, and *Victories*, and the like, &c. he doth also respect, or hath Relation to the Ends or *Conclusions* of things, together with their *Dissolutions*; for there can nothing fall out well (where ♂ hath rule or power) unlesse by the (not only observation, but) *Execution* of a *Law* or *Lawes*, else there succeeds both a change of *Sects* and *Kingdomes*.

In omni conjunctione considera locum, & quis eorum sit superior. (*i.e.*) In every *Conjunction* (of the *Planets*) consider the *Place* thereof, and which of the two be *Superiour*. *Card. Seg. 5. Aphor 89.* In our ☌ *Conjunction* ♄ *Saturn* is *Superiour*, not only as he is *superiorum altissimus*, the highest or cheifest among all the *Planets*; but as he is elevated above ♂ *Mars* in the Conjunction, having two degrees and five minutes of *North Latitude* ascending, whereas *Mars* hath not full one; for as Mr *Lilly* observes, in *Page 76.* of his *Propbetique Merlin*; in *Conjunctions North Latitude* is to be preferred before *South*; and therein the greater *North Latitude*, the greater *Elevation*, &c.

Now if we consider the place of the *Conjunction*, we shall finde it fall in the *sixt House* of the *Heavens*, and sixt signe of the *Zodiacke*, *viz.* ♍ *Virgo*; of which more particularly afterward in its *proper* place.

Ea quæ accident in hoc seculo, sciuntur & investigantur ex magna fortitudine superioris significatoris & ex sua elevatione. Mundane *Affairs*, or such *contingents* that happen or appeare in this *World*, are known and discovered by the great strength of the *superiour Significators*, and by their *Elevation*; thus Mr *Lilly* (from *Almansor*) in his *Astrological Predictions* of *Englands* Occurrences in the Years, 1648, 1649, 1650. and he ingeniously explaines the *Aphorisme* thus (in Page 39) from the sense and construction of these words there arises thus much, as ♄ *Saturn* is better dignified then ♂ *Mars* (for so he was in Mr *Lillies Figure* there, as he is in mine here) we must expect a *Famine* and a *Dearth*, or scarcity of *Provisions*, intemperate *Cold blasts*, great *infidelity* generally, &c.

Manent ergo virtutes & significata erraticarum si non combustæ, & retrogradas has stellas invenies. Rig. Aphor. 39. the *Influence* or

vertue of the *Planets* significations shall remaine and continue, if so be they are found neither *Combust* or *Retrograde*.

In our Figure ♄ *Saturn* and ♂ *Mars* are both *swift in Motion*, and in the strength of their *direction*, nor are they *combust*: *Ergo* their *Influences* will remaine the more forcible and vigorous, and indeed they will be the more durable also; and this was the reason why in my *Glasse* of the Year, 1656. in my *Autumnal Observations* there (the time when these *Conjunctions* happen) I predicted thus, *viz.*

"*This Quarter there will be a foundation laid to plenty of Action,*
"*and of so high a Nature, that they will not soon be* blown *over*;----
"*Some grand Catastrophe is contriving! strange and unwonted Alte-*
"*rations, and very remarkable Actions will assuredly follow, to the a-*
"*mazement of all Europe:* and truly if this ♂ be but seriously considered, and waited upon, and diligently observed in its *Effects*, the Prediction cannot be accounted *vain*; for they are the two *Infortunes* that are conjoyned, *viz. Saturn* and *Mars*.

"*Quanto majus sydus est ac motus etiam celerior, eo etiam opera sydu-*
"*ris sunt manifestiora, &c. Dasip. Aphor.* 8. The greater the *Planet* is, and the more swift his *motion*, by so much the more shall his *Effects* appear, and manifest themselves; *Saturn* (as I told you before) is the cheifest of all the *Planets*; and the most *Ponderous*; and his diurnall Motion now is seven Minutes, which is very swift for him, considering his mean motion, which usually is not much above two Minutes a day; therefore his *Effects* will be the more *conspicuous* and *apparent*.

Vide *Mr Lillies* Introd. to Christ. *Astrol.* fol. 57.

Thus then having laid all these *Aphorisms* together, they will amount to thus much in the *Totall*. By the strength of the *Planets* conjoyned, there is threatned much *Warre* and *Bloodshed*, strange *deceits* and *falsities*, *burnings* and *destroyings* of *Towns*, and *Cities*; a great *Rot* of Earthy *Potentates*, much infidelity among Men; popular *Tumults*, *Murthers*, *Rapines*, *Robberies*; many *beheadings*, *hangings*, with other sudden violent deaths, poisonous winds corrupting the *Aire*, thence a *Mortality*, *&c.* Scarcity of Grain, dearth of Cattell, *Shipwracks*, strange *Tempests*, assiduous *Diseases*, strange *Perplexities*, will reign among Great Ones! Great *Snows*, and those very *obnoxious*, unseasonable *showers*, causing bad *Harvests*, whence a *Famine* is threatned!

As divine *Du-bartas* of the Effects of Eclipses, so may I say of the Effects of this malevolent Conjunction, *viz.*

Grim lean fac't *Famine*, *foul infectious Plague*,
Blood-thirsty War! and Treasons hatefull *Hagg*,
Here powring down *woes* universall *Flood*,
To drownd the *World* in *Seas* of *Tears* and *Blood*.

And the Learned Mr *Lilly* (in the 25. Page of his *Anglicus*, 1656. Knowing what *vengeance* is threatned unto mankind generally from the crosse Configurations of the Cœlestiall Movers (whereof this Conjunction is none of the least) *implores* the God of *Heaven* to restrain the forementioned evils, thus:

----------*Lord God*,
Forgive our frailties, and keep in thy Rod;
Afflict us not with Plague, or what is worse
With hungry Soules, by far the greater curse.

This *Learned Artist* hath likewise delineated the *Dearth* and *Famine* (before spoken of) by four Lean *Kine*, in the fifth Page of his *Hieroglyphiques* (which was published in his *Monarchy* or no *Monarchy*, 1651.) like those spoken of in Holy-writ in the Dream of *Pharaoh Ægypts King*, which *Joseph* so readily (by divine assistance) interpreted to so many years of *Famine*: but we hope the God of *Mercies* will protect our *English* Nation from those two violent Enemies of Mankind, *viz.* the *Plague* and *Famine*; yet I must needs say that *Englands Metropolis* is threatned in some measure, as shall in its due place be shewn.

The Ascendant of *London*, *viz.* ♊ is in ♌ to the signe of the ♂, & ☿ Lord thereof ill placed.

Now to know in what space of time the Effects of this ♂ shall operate, we must consider *Corpora Cœlestia non agunt in instanti, sed cum tempore*; that the Cœlestiall Bodies doe not operate or perform their work in a *moment*, but with some delay.

As it is in Humane *Births*, so it is in *Conjunctions* of the *Planets*; for first there is a meeting or *Consortion*, before there can be a a *Conception*, and afterwards in processe of time there is a *Production*, *&c.* so in Cœlestiall *Causes*, there must first be a *Congression* or remarkable *Aspect*, and after that an operation of their *Influences*, which stamps their impression upon all sub lunary Creatures, and in some space of time after that, *Effects* doe break forth suitable to the foregoing Cause.

Cardan saith, *Operationes planetarum nunquam cessant, donec con-*

trario à Planeta vel stella fixa, aut signo partis contrariæ qualitatis impediantur, vel in Solis radios incidunt. Seg. 2. Aphor. 63. (i.e.) The *Influences* of the *Planets* never cease operating, until impedited by some Planet, or *fixed star*, of a contrary nature, or until the chief Significator (of the Conjunction) become combust of the *Sunne*.

In this Conjunctional *Figure*, neither *Saturn* nor *Mars* meet with any great impediment until *September*, 1657. then ♄ *Saturn* comes to *combustion*, but I cannot conceive this will be so prevalent as to cut off the Effects of this Conjunction wholly, by reason of an ☍ *Opposition* of the same *Planets*, *viz.* ♄ and ♂ in *June*, 1657. which will be then operating with the Effects of this Conjunction; and a little after the *cumbustion* of ♄ there will happen another ☍ Opposition of ♄ and ♂, *viz.* on the fourth of *December*, 1657. Thus the effects of those two *Malignants* both by *Conjoyning* and *Opposing* are linked as it were together, that they might send or pour downe their Influences in a more fuller and a more forcible manner.

And I very well remember what an *Arabian* of no mean Note saith of the *Oppositions* of these two *Planets*.

Quod Oppositio Saturni & Martis, est deterior eorum Conjunctione, & deteriores, ac malignores significationes demonstrat. (i.e.) The *Opposition* of *Saturne* and *Mars* is worse then their *Conjunction*, and doth demonstrate more malignant significations; *Hal. Pars* 8. *Chap.* 6. And thus much shall suffiice for the *Planets* conjoyned: I descend unto

The RULERS of this *Conjunction*.

Ptolemy in collecting the Dignities of the Planets hath as great regard to the Accidentall, as to the Essential Fortitudes; but the thing is disputable.

IT is a received *Maxim* among *Astrologers*, that the Effects of the Planetary Conjunctions doe come to passe according to the conveniency of their *Fortitudes*; ♄ I told you was simply most strong in our Figure, by reason of his Accidentall Fortitudes, and having *Dignities* in the cheifest place in the Figure, *viz.* the *Medium Cœli*, and is highest in his *Elevation*, besides, he hath eight Accidental Testimonies of *Strength*, and all his *Debilities* deducted.

In

In omni planetarum conjunctione eum planetam dominatorem constitue qui sublimior fuerit in Eccentrico, & parvo circulo, & qui in loco plures habuerit dignitates, & qui plures stellas sibi naturæ similes habuerit; In every Conjunction of the *Planets* constitute him *Ruler* who is highest in his *Eccentriqu*, and in his lesser *Circle*, and who hath most Dignities in the place of the Conjunction, and hath most *Stars* of his own *Nature* with him, *Card. Seg.* 2. *Aph.* 2.

Now in our Figure ♀ having as many Dignities as ♄, she being Lady of the *Horoscope*, and in ♎, she will put in for a share in the *Rule*; & *Cardan* saith *Seg.* 4. *Aphorism* 21. *Cum Planetæ simul duo dominantur, erit judicium ex amborum significatione mixtum; cum autem dominus ipse alteri assimilatur, præcipuam quandam vim obtinebit*; When two *Planets* Rule or Governe, the judgement shall be *mixed*, and taken from them both; but when the Lord of the *Figure* is joyned unto either, then he shall obtain principall Rule or Dominion.

If for the Lord of the Figure we take him that is simply most strong in the Figure, then ♄ must be him; if that Planet that rules the Horoscope, then ♀; if that Planet who is Lord of *Culmine Cœli*, then ♄ againe; thus every way is ♄ the chiefe *Dominator*; yet as I said before, the Influence of *Venus* will be seen (although but little) through the black Effects of ♄ *Saturn*; for she hath eight Testimonies of Strength in the Figure, and ♄ hath no more, only he is better placed then ♀ by being with Stars, of his own Nature, Disposition or Complexion.

I shall here for the advantage of the Gentle *Tiroe* set down the particular *significations* of all the *Planets*, by being Rulers of Conjunctions, &c. and ♄ being *Superiorum altissimus*, I will begin with him first.

Of *Saturn* ♄.

SAturn by being *Ruler* of a Conjunction, presageth strange *Fears*, much *misery*, *banishments* and *mortality* to old men gene-

generally; (for ♄ is the *Patron* of old age) great *Dearth* of *Cattell*, and strange *diseases* to range among them, &c. he also produceth *horrible colds*, great *frosts*, strange and wonderfull *snows*, violent *Tempests* at *Sea* bringing suddain *Shipwracks*, and most imminent *danger* to all sorts of People, travelling or trading to Sea. (as well *Merchants* as others) He causeth mighty *Inundations* and overflowing of *Rivers*, &c. great *scarcity* of *Graine*, and other things that grow on the *Earth* necessary for the use of Man.

Thus hatefull *Saturn* threatens deep *disgrace*,
And bears both *Plague* and *Famine* in his *face*.

Of *Jupiter* ♃.

WHen ♃ *Jupiter* shall be *Ruler* of a Conjunction, and well dignified, he promiseth a great increase or fertility of all things; much rest, peace and quietnesse among all sorts of *People*; *Magistrates*, both *Ecclesiastical* and *Civil* flourish, and gain very great repute and estimation among the People; the *Law* is much advanced and *honoured*, *Religion* much rectified *refined* and *adored*, and the *Merchants* of them, *viz.* both *Lawyers* and *Preists* seem more honest and ingenious then at other *times*; the *Aire* is gentle and *salubrious*, nourishing the things that grow on the *Earth*; Finally, there is a glorious *serenity* as well in the *Microcosme* as the *Macrocosme*.

But if ♃ shall be ill *Located*, or be Lord of *abject* Houses (as in the Figure of this Conjunction he is) then his mild, gentle, and heavenly *significations* are much abated; nay, he himselfe is as a man dejected, where he is; like a man in his *Perigrination*, having neither *Power* or command, but upon the Terms of *courtesie* and good-will.

So the mild *Qualities* of *Splendent Jove*
Are often seen, in *Hatred's* well as *Love*.

Of

Of *Mars* ♂.

IF *Mars* shall be Lord of a Conjunction, he stirs up *Wars*, *Seditions*, *Tumults*, &c. he is the occasion of the *wrath* of *Princes* or Governours toward their *Subjects*, and of the *banishing*, *imprisoning*, *beheading*, *quartering* of many under pretence of *Treason*, &c. he also presageth the burning of many *Townes*, *Cities*, *Houses*; many *Murthers* and *Manslaughters*, *Rapines* and *Roberies* (both at Land and Sea.) Many *Law suits* and *Controversies*, mens minds never at quiet, every one would be a *Massianello*; Kings and great *Rulers* turn *Tirants*, and doe many acts of injustice, commit many violent *outrages* upon the People. In the *Aire* he stirs up *hot* and *pestilent* winds, and very *soultry* hot *weather* (bringing many infectious and pestiferous diseases,) much *Thunder* and *Ligh ning*, great *Droughts*, drying up *Rivers* and *Fountains*; a great want of *Moisture* causing a scarcity of *Graine*, and consequently much *Famine*.

Finally, there will be much *unnaturalnesse* among all sorts of men dwelling upon the face of the Earth.

Mars owns *base Murthers*, splendid *Roberies!*
What *Souldier* is he, that can't *Tirannize?*

Of *Venus* ♀.

WHen *Venus* shall be Lady or Governesse of a Cœlestiall Congresse or meeting, & *well Dignified*, she imports a very great increase of all things usefull unto *Mankind*, gives great *Honours* and choise *Preferments* unto men generally; *Marriages* (and many profitable Contracts otherwise) are increased very much, and those more heavenly and delectable then at other *times*; a blessed and most happy *Harmony* betweene the Prince (or Governour) and the Subject; *Priest* and *People*, *Lawyer* and *Client*, *Physician* and *Patient*, and indeed among men of all sorts and

and conditions there is a glorious agreement; she moves a gentle sweet *Aire*, with curious *refreshing showers*, much successe unto the noble *Merchant* Adventurer, pleasant and profitable *Sea-voyages*; many Leagues and Friendships contracted betweene *Nation* and *Nation*; a most happy increase of all things that grow on the Earth; to conclude, this benevolent *Planet* is of the Nature of ♃ *Jupiter*: *Ergo*, when she is ill *Dignified*, or countermanded in her *Rule* or *Dominion*, her verdant vertues, and pleasant *Influences* are much abated; I am sure she is so now (as I have shewed you before,) by ♄ *Saturns* Competitorship.

Thus *Venus* (singly) darts forth *good* unto us,
But joyn'd with *sullen Saturn*, doth *undoe us*.

Of *Mercury* ☿.

WHen ☿ *Mercury* shall be Lord of a *Conjunction*, he signifies quickneſſe of *Action* in all *People* generally; and that men shall be given to change, or very desirous of *Alterations*, he endueth and furnisheth men with abundance of Subtilty, Treachery, Craft and Cunning; he also signifies the activity of many *Theives* at *Land* and *Sea*; and great mischief to be done by them to the *Detriment* of many People; sometimes he signifies *Innovations* of *Religion*, and many mischievous controversies and troubles in the *Lawes* and *Customes* of *Nations*; he also produceth strange *Alterations* in the *Aire*, high and turbulent winds, &c. All diseases of the *Braine* range when he Rules. But if *Mercury* shall be with a good Planet either by *Body* or *Aspect*, then his significations of evill are remitted; and if with an evill Planet, then his mischiefes are agmented; for you must understand he is *convertible* in Nature, and doth assume the *disposition* of that Planet or Starre he is neareſt unto, or in Conjunction with.

Bold *Hermes* rules the Brain with all its Actions,
Whether of *Falsneſſe*, *Friendship*, *Faith* or *Factions*.

The

The *Sun* and *Moon* being both weak I shall not mention their significations; for it is from the force of those that have *Dignity* in the *Figure* that the Effects shall proceed, and not from those that have none; therefore let all take notice (whom it concerns) that those *Persons* chiefly signified by ♄, ☿, ♂, ♃, and ☿, are the *Patients* designed *Sufferers* (as it were) by this Malignant meeting; what those are may easily be understood.

For ♄ *Saturn* signifies *Emperours*, *Kings*, *Princes* and *Potentates*, (as placed or rather considered in our Figure) all kind of people of a *servile life* and *Condition*.

♃ *Jupiter* represents *Lawyers* of all sorts, from the *Judge* to the *Solicitor*, (or splitter of causes;) Ministers of all sorts and sizes, even from the highest *Presbyter* to the lowest *Curate* or poor *Journyman Priest*.

By ♂ *Mars* are signified all *Governours* ruling by oppression and tyranny, *Generals* of *Armies*, *Sonldiers* of all sorts from the *Captain-Generall* to the *Knapsack-bearer*, &c.

Venus hath signification of *Women* generally, and all sorts of men dealing in *Venereall Commodities*; as *Perfumers*, *Jewellers*, *Millinaers*, *Sempsters*, *Musicians*, &c.

☿ *Mercury* takes notice of *Accomptants* generally, *Merchants*, *Orateurs*, *Schoolmasters*, *Printers*, *Stationers*, *Ambassadors*, *Advocates*, *Commissioners*, *Sculptors*, *Poets*, *Artificers*, *Phylosophers*, *Mathematicians*, *Money-changers*, *Alcumists*, &c.

The Reason of this Prediction was in some measure hinted at before, but I shall be more cleere in the Explanation of it here, for the advantage of those who are willing to understand a *Reason* for what they read.

First then, *Saturn* is Lord of the tenth House, and therefore doe I place under him *Emperours*, *Kings*, *Princes*, &c. and he is located in an obscure cadent place of the *Heavens*, (of which more anon) and being there in ☌ Conjunction with *fiery Mars* ♂, having no *Essential Fortitudes* (only some poor Accidentall *Dignities*, which are hardly worth the calling so; all which laid together (though *Saturn* be by Nature the *greatest Infortune*) makes him more *mischievous* and *irefull*; therefore *Saturnists* or those signified by *Saturn* will most assuredly suffer.

But may some say, how can ♄ *Saturn* or those signified by

him suffer, he having *Dignities* in the *Figure*, and so many it seems as he may by the Canons of *Astrology* be admitted, if not whole *Ruler*, yet a great *Sharer* in the Government of this Conjunction? or how can any one be said to suffer having *Power* (as *Saturn* here hath) be it either *Essential* or *Accidental*?

I Answer, first, that *Power*, especially *Accidentall* Power, such as ♄ *Saturn* hath here, doth but *poyson* bâd *Dispositions* or *Qualities*, and makes them worse; our *English Proverbe* expresseth it well, *viz.* *Set a Beggar on Horseback, and you shall see he will even ride to the Divell.* I hope no one will question the badnesse of the Nature of ♄, for he is bad by Nature, and here hath an *Accidental power*, therefore *Saturn* is made worse by being *vested* with *Power*; and consequently those under him, or signified by him will suffer.

Secondly, if *Power* or Rule be put upon any one that is not a fit *Receptacle* for it, or a person not fully or fitly prepared to entertain it, or apt for the management thereof, then is *Power* or *Dignity* but the *Prodomus* or *forerunner* of the persons *Ruine* that doth entertain or receive it.

But ♄ *Saturn* is an unfit *Receptacle* for *Rule* or *Power* in this Conjunction, he wanteth *Essentiall Fortitudes*; therefore his Rule here is but the *Prodomus* or *forerunner* of the many mischiefes which will befall those Persons signified by him.

The Reasons for the *Proposition* and *Assumption* are full, for the Proof thereof by what hath been said before; therefore I need not re-iterate, and I suppose none will deny either of them, they being founded upon the Rock of Truth.

Zanchy makes mention of a *Fool-hardy Souldier*, who having a puffed up Power, (for the time) thought himselfe of strength sufficient to encounter the *God* of *Israel*, and vaunts himselfe beyond himselfe (as all doe that are not rightly prepared and fitted strenuously for Rule) and would by all means challenge the God of *Israel*, thinking the best of his *Champions* a *match* too low for him; and at length (as *Zanchy* relates the story) the *God* of *Heaven* admits of the Combate, and sends forth one of his least *Warriours*, even a poor *Hornet*, which after a little combating with this *Glorioso*, gets into a corner of his *Armour* (for he came Arm'd from head to foot) neer his Eye, and there stung

stung him so shrewdly, that the before wonderful Warriour, not being acquainted with his Power, but now too sensible of his folly, *yeilded* (as his folly had made him) unto his Adversary, and confessed his own *Indigency*.

Herod in the *Gospell* engrosses improper praises and Power too, thinking himselfe to be what the *People* of his *Court* in a flattering manner termed him, and is eaten up of *Worms*; *Herod* knew not *Herod* (*i.e.*) He was not acquainted with the *Power* he ruled by; he thought it to be absolute and *Essential*, when God knowes it was but a meer *Accidental Permissive* Power.

The *Lydian Maid* in *Ovid* could weave well, but her owne large conceit undid her, she was turned into a Spider. *Ovid Met. Lib. 6.*

Alexander the *Great* sends to the *State* and *City* of *Athens* with a command to *Apotheise* or make him a *God*, they with an Ironicall obedience drew up his *Deification* thus, *viz.* *Quoniam vult Alexander Deus esse, Deus esto.* (*i.e.*) Since *Alexander* will needs be a *god*, let him be one.

Solyman (to shew himselfe one unacquainted with *Dignity*) would needs write himselfe *Brother* to the *Sunne*, *Moone*, and *Starres*.

Lucifer would be above all, and was for that *poysonous Presumption* he gained by his ill using his Power, cast even below all.

Thus you see that power ill placed is but the *Prodomus* of *Ruine* and *Misery*; I shall close this Answer with a Similitude: A *Planet* having no *Essentiall Dignities*, and but some few *Accidentall*, is like a great *Person* or *King*, who being cast out of his *Native Kingdome* or *Place* wherein he had Power, and is enforced (as we ordinarily term it) to be beholding to another for his *Alms* or *favours* of *Grace*, whereby he may subsist; and is also subject to all manner of evill *accidental* casualties or Chances, either by the least crosse-grain'd information of *Court Parasites* (there are few *Courts* without such *Cattell*) against him or the the smallest kind of misbehaviour, either in his *Person* or *speech*, or (as most frequently it cometh to passe) the *Love* and tender *affections* of his *Benefactour* is apt to changes, so that if he escape *Charybdis*, *Scylla* swallowes him.

All great mens Favours are like empty Dreams,
And may (with Love) be writ in rapid streams.

D'*Amboise* in the *Tragedy* was by his *Prince* vested with a *Power superlatively* Great, but *loe!* he lost his life by it.

This is the condition of *Saturn* here, who being out of all his *Essentiall Dignities*, and free from all manner of good *Radiations* of the Benevolent Planets, *viz.* ♃ and ♀; and hath nothing that shews like a *Fortitude Essentiall*, but the *Reception* he hath with ☿ *Mercury viz.* by *house*, and *Exaltation*; but ☿ being both combust and Cadent in the sixth House, the *Reception* will nothing advantage him; therefore poor *Saturn*, (or rather the poor *Saturnists*) will very much suffer by this *malignant* Congresse; and so I conclude my Answer to the Objection.

Secondly, ♄ is Lord of the eighth and twelfth Houses; the twelfth is the House of *Imprisonment*, *sorrow* and *mourning*, and of the Evill *spirit*; and the eighth is the house of *Death*. *Nulla divisio circuli tunc pessima tamque crudelis in omnibus quam octava est*, saith, *Rigell*, *Aphor.* 35. There is no part in the Division of the Circle of Heaven so *ill*, so *cruell* or *malicious* in all things, as the eighth House is; yet is ♃ *Jupiter* Governour hereof, and in ☌ unto it, *Retrograde* and in *Detriment* and truly *Peregrine*; therefore those signified by him shall also suffer; and as ♃ is posited in ♊ the day house of ☿; it is a *hundred* to nothing, if some *sneiveling*, *shallow-pated*, *crack brain'd Ideot*, either from the *Presse* or *Pulpit*, *Gataker* or *Vicars*-like doe not bewray their *ignorance* in printing or spattering some *silly-ridiculous-Rabblement* of nonsence against the *Mathematicall* Science, and its *Professors*; but *Scientia non habet inimicum nisi ignorantem*; Art hath no Enemy but ignorance, nor have Artists any but the Ignorant.

Mars is weake in the *Figure*, and in an evill House, and partly Lord of the twelfth, is Cadent, and in an Earthy signe, void of all good *Radiations*; therefore men signified by *Mars* will feel the *Effects* of this *Conjunction*.

Venus is ('tis true) in her owne House, and *Lady* of the *Horoscope*, yet is she *Combust* of the *Sun*; therefore *Venus* (or Persons signified by her) must *share* in the *suffering* hereby signified.

Mercury is Lord of the *Sixt*, and in the *Sixt* (but not in the signe of the *Sixt*) *Combust* of the *Sun*; and Mr. *Lilly* saith, In his Introduction Page 111. that the *Combustion* of any *Planet* is the greatest misfortune that can be; therefore those signified by ☿ cannot

cannot be *Exempted* from suffering a part herein.

Having thus given my Reasons for my *Predictions*, what need any be angry if in some places I *reiterate*? for, if in meeting with severall *arguments* of a stamp, I should rob them of their *Conclusions*, what could I expect less, then to be Arraigned at the *Barre* of *Reason* for a *Felon*?

I shall close this Part with that excellent and *Divine* saying of *Pontanus* in *Urania* Lib. 1.

Magnum opus, & jam signa Dei fulgentia terrent
Armorumque haurit strepitus, clangorque tubarum.
Ipse Deus, rapidis insistens prænus habenis,
Tela manu qualit insultans, acerque cruento
Ore tonat, pellunt agili temone jugales
Exanguis metus, atque tremor; tum ferreus ora
Terror, sanguineusque pavor, qualit ante flagellum

In English thus, after my weak Version.

Great is the *Work* that our *God* hath in hand,
His *Trumpet* Sounds, his *Signes* make all men stand
Amaz'd! His warlike *Weapons* doe appear
To Punish us; he shakes his *Darts* (most clear)
Over our *heads*: and then doth *fiercely Thunder*
And strikes *Mankind* with *Horrour*, *Feare* and *Wonder!*
Men Equally are threatned, and doe goe
To *misery*, to *Sanguine*, *Dread* and *Woe*.

The *Sign* it fals in, and *Kingdomes* and *Countries* subject to its Effects.

THis Conjunction is Celebrated in the *Virgin*, a signe of the Earthy *Trigon*, Barren, Cold and Dry, Double-bodied and *Feminine*, and in the last decade or face thereof; which *Johannes Angelus* saith, signifies *sloathfulness*, and a loss of *members* through many *infirmities*; many *Depopulations* and destroying of many trees.

Vide Johannes Angelus Fol. 17. of his Astrol. Opticks.

trees. The *Image* of this *Decanate* is a *Decrepit old man*; and what more fit or suitable subject can there be for *sickneſſe* and *infirmities* (nay *Death*) then such a one?

Astrologers have obſerved that a ☌ Conjunction of the Superiours in the Earthy *Triplicity* hath frequently been attended with *Earthquakes*, *Comets*, *Blazing-Starres*, great *Inundations*, wonderfull *changes* in *Religion*, *Famine*, *Peſtilence*, &c. and that there hath been much *Knavery*, many unloyall and *injurious actions* perpetrated among men generally, and in particular among Governours of *Townes*, *Forts*, *Caſtles* and *Armies*; there hath been much *Treachery*, and many indirect *dealings*, and many of them caught in their *Knavery* and *rewarded* accordingly; this in generall of a Conjunction in the Earthy *Triplicity*; but if the *Congreſſe* ſhall be in *Virgo*, then the Effects follows the *Jackets* of men moſt of all, and thoſe no mean ones, but *Emperours*, *Kings* and *Potentates*, &c. much dammage doth enſue to the *Arch Biſhops*, *Biſhops*, *Suffragans*, and *Clergy-men* of all ſorts; the *Judges* and *Lawyers* are alſo threaned by it. *Bicorporea hominibus & Regibus judicium præbent, ob duplicem effectionem; Reges enim reſpectu ſubditorum, & ſubditi reſpectu regis dicuntur.* *Proclus page* 68. Bicorporeall or double bodied Signes give judgment upon *Men* and *Kings*, &c.

Why ſhould they not? ♍ is a Humane Sign.

In the year 1568. there was a ☌ of ♄ and ♂ in ♍, and the *Chronologie* of that *year* tels us, that a *Civil war* brake forth in *France* about *Religion*, the knaviſh *Jeſuites* bring their inquiſition into the *Netherlands*; many gallant *Nobles* in *France* and other places put to death, and in *Holland* there brake forth a violent *Inundation* and drowns 400000. people; I could mention more ſuch like miſerable Effects that have followed ſuch Conjunctions; but I ſhall forbear it here, intending to trace *Chronology* a little, and make a *Catalogue* of all the Conjunctions of theſe two *Planets*, and of the Effects ſucceeding them, for a *hundred years* (and more) paſt, which may prove advantagious to the *Reader*, eſpecially to thoſe who are but indifferently *skild* in *Chronology*, and will come now to diſcover what *Kingdomes*, *Countreys* and *Cities* may in a natural way either more or leſſe feele the raging Effects that this Conjunction is likely to produce.

See *Hen. Jacksons* Chronologie of that year.

And

And for the diſcovery of thoſe, let us adheer to *Proclus*, *Conſiderandum eſt ſignum in quo contingit conjunctio, & ejus triangulus, & eo perveniens quadrans, nam in regionibus quadranti ſubjectis, eventum eſſe dicemus.* *Lib.* 2. *fol.* 61. Conſider (ſaith he) the Signe wherein the Conjunction is, and his *Triangle* or *Triplicity*, and the *Quadrant* belonging thereunto, and judge the *Events* to manifeſt themſelves in thoſe *Regions* or *Countreys* belonging to that part of the World, &c.

And *Cardan* doth not differ from *Proclus* when he ſaith *Detrimenta rerum fiunt maxime locis quæ ſubſunt Aſcendenti, & qui in aſpectu ſunt conſtitutionum, & his qui eidem ſubſunt Trigoni.* *Cap.* 2. *Ap.* 122. Great Detriment & Loſſe ſhall befal thoſe *Countreys* ſubject to the ſigne *Aſcending*, and to thoſe that are in *Aſpect* to it, or of the ſame *Trigon* or *Triplicity*; in following theſe *Aphoriſms*, I ſhall take all thoſe Kingdomes, Countreys and Cities ſubject to ♉, ♍, ♑, for *Triplicity*; for the *Quadrat* Aſpect to the ſign *aſcending* which is ♉, ♌, ♏, ♒; for the *Quadrate* to the ſigne of the Conjunction which is ♍, I muſt obſerve ♊, ♐, ♓; having ſo done; we ſhall find thoſe *Kingdomes*, *Countreys* and *Cities* on which the Influence of this Conjunction will chiefly operate to be theſe following.

Of *Kingdomes* and *Countreys* theſe.			
Albania	*Greece*	*Parthia*	*Thrace*
Armenia	*Hungarie*	*Peidmont*	*A part of Turkie*
Africk a part of it.	*Italy*	*Perſia*	*Valachia*
Barbary	*Ireland*	*Portugall*	*Weſt-Indies*
Bavaria	*Lorraine*	*Ruſſia*	*Weſtphalia*
Brabrant	*Lumbardie*	*Sicilia*	
Bohemia	*Macedon*	*Slavonia*	
Calabria	*Meſopotamia*	*Spaine*	
Campania	*Muſcovia*	*Swedland*	
Cyprus	*Normandie*	*Tartaria*	
Ægypt a part of it.	*Norway*		
Flanders.			

Of *Cities* and *Townes* these.

Alexandria	*Corduba*	*Lovaine*	*Paris*
Bamberg	*Cullen*	*Leipsig*	*Prague*
Basile	*Cleves*	*Linitz*	*Ravenna*
Brandenberg	*Cremona*	*Mantua*	*Rome*
Breme	*Damascus*	*Montsferret*	*Rhodes*
Buda	*Franckfort on*	*Mentz*	*Rhemes*
Bristoll	*Oder*	*Mecklin*	*Ratisbone*
Brunduſium	*Gaunt*	*Meſſina*	*Sena*
Brixia	*Hasford*	*Nants*	*Tholouſe*
Bruges	*Hamborough*	*Narbon*	*Toleda*
Bononia	*Hieruſalem*	*Noremberg*	*Trent*
Confluentia	*Ingolſted*	*Oxford*	*Vienna*
Compoſtella	*London*	*Parma*	*Worms.*
	Lyons	*Panormus*	

Yet of all these places will those under ♍ suffer most, for there the Conjunction is. *Astrologers* have observed ♍ (the place of this Conjunction) to be the *Horoscope* of the chiefe City of *France*, and *France* undoubtedly will suffer miserably before the Effects of this Conjunction be over. I remember several *Prophecies* in Mr *Lillies* Monarchy, relating to the now probable Sufferings of the Kingdome of *France*, one is this;

Rex Franciæ depellitur à ſuis finibus à propriis ſubditis, exercebit enim in eos tyrannidem in gentem & contra Eccleſiam Chriſti inſtigatus ab Epiſcopis & Pontificibus, qui proditoriè apertâ pecuniâ oppugnati cum ſeducent & tradent: ipſe vero videbitur hæc facere in gratiam effigium, &c.

The *King* of *France* shall be driven from his own *Coasts* and *Confines*, by his owne *Subjects*; for he will exercise very great *Tyranny* against his *Subjects*, and the *Church* of *Christ*, being instigated or stirred up thereunto by the *Bishops* and *Romanists*, who shall seduce him and betray him traiterously with *bribery* of *Money*; but those misdemeanours he doth, shall seem to be done

done in favour to his *Kinsmen* or *Allies*. But when he shall be removed, and false Man shall be alone *Banished*, or all alone in *Exile*, a part from those he confided in; these things shall come to passe upon his second Ingresse into the Kingdome.

Another saith, A great and *Faithfull Dragon* shall banish by his most powerfull *Arm* envious *Traitors*; in his pride he shall enter by force their Land, he shall *Oppresse France*, *&c.*

A third saith, The *Flower de luce* and *France* shall live at variance, &c. Surely by the *Flower de luce* and *France* here, we must understand the King of *France* and his Subjects, and then this *Prophecy* will have relation to the foregoing one.

But must *France* be the chiefe *Sufferer*? shall she have no fellowes to share with her? yes, *Spain* will also suffer, *London* (and consequently *England*) will also suffer; and not these only, but all the forementiontd places in the Table, either more or lesse.

I remember a dismall and most dreadfull Saxon Prophecy concerning *Spaine*, it is this; the bowels of *Spaine* shall be split in sunder, and divided for want of *Government*; whether this *Prophecy* shall take place upon the Effects of this ☌ of ♄ and ♂ in ♍, I take not upon to determine; however, sure I am, that *Spain* is very likely to suffer, not only from the Effects or Influences of this Conjunction, but from the Effects of the double *Quartile* that *Jupiter* the Patron of *Spain* meets with in *August*, 1656. one from ♂, the other from ☉; besides, we are not ignorant of the dayly danger *Spaine* at the present is in; her *notorious villanies* proclaime her ripe for Judgement; her barbarous Actions, as well to others, as to our *Nation* are the *Harbengers* of her deserved punishments. Hath she deserved to suffer? let her (on Gods name) *smart*.

Poor *London!* thou art also concerned herein; many are the *Prophecies* that strike hard at thee, which thou hast been sufficiently acquainted with already; the *Sword* of *Heaven* is *Drawing* against thee, and before the dreadfull Influences of this Conjunction of the *Malevolents* are over, many of thy Children will be cut off by *Sickneſſe*; thy Significator is *Cadent* in the House of *Sickneſſe*; bear the *storme patiently*, for 'tis the Mercy and *Clemency* of the God of *Heaven* that thou hast *escaped* so long.

Every one of the rest, in one kind or other will (as I told you before) taste of the *Effects* of this *Malignaut meeting*. Let the God of *Nations* be *glorified* in his *Nations*, either in the *Prosperity* or *Adversity* of them, which him best pleaseth.

Private Persons will also be much prejudiced by this Configuration, especially those who have the last Decade either of ♊, ♐, ♍ ♓, the place of the Luminaries Ascendant or Midheaven in their Nativities. I know One of no mean *Birth* in *Europe*, who hath this Conjunction fall very neer his *Ascendant*, *Sed regit Astra Deus*. I know also that this Conjunction fals in the Cuspe of the ninth House of the *Nativity* of a very great and eminent *Cardinal* or *Churchman* of *Europe*. I am afraid that many great ones of *Europe* will be enforced (before the *Effects* of this *Conjunction* be over) to take up old *Ovids* Complaint: *Nos quoque floruimus, sed flos fuit ille caducus. (i.e.)*

I had a springing time, but in the bud
My Flower was nipt, and never came to good.

Nay, I know a Gentleman a very good *Friend* of mine, who sustained the evil of a Conjunction of these two *Planets* in 1654. (by being in Opposition to his Ascendant) in a very rugged and *hard* measure; thus we see what misery it is that these Conjunctions bring to men; how strongly they do operate in private Genitures; and must not that Man be mad, or worse, that will *slight* and *neglect* his *Nativity*, by the knowledge of which he may be forewarned of either good or evill, portended by any *Cœlestial Appearance* whatsoever? It is none of the least *blessings* (saith * one) bestowed upon Man (by the *Providence* of *God*) that he may be forewarned of a *mischiefe* impending, in that he hath the benefit of time offred him, wherein he possibly may *divert*, or at leastwise *mitigate* any evill, or otherwise with *joy* and *thankefulnesse* expect and receive any *blessing* portended by the *Stars* and *Planets*. But it is a *curse* to run *blindfold* and headlong into any mischance or misery, being neither sensible or mindfull thereof. I pity those *Cowards* who (like some that wink when they fight) are afraid to foresee any evill of themselves, as though their *Nescience* (or non-visibility) of the evill, were sufficiene to divert or secure them from danger. If mans fate be certaine, why should we fear to

Scotus Sen. 2. saith, By the vertues of the Signs and Planets therein placed at the birth of any one, the *Artist* may foretell the whole life thereof.

* Capt. *Wharton.*

to know it? If it be uncertain, why should we fear to try it? Those wretched Sons of Ignorance (thus disposed) of old, were handsomely caught in in the Poets *Dilemma*;

If Fates Decrees are sure, in vain we fly them;
If they are not, in vain we fear to try them.

And so I conclude this third particular, and descend to

The House of *Heaven* in which this *Conjunction* Fals.

AND that is the sixt House; a House unfortunate, *Cadent*, and *Feminine*; it is the House of *Sickneſse* and *Infirmities*, & represents all manner of Servants or Gally-slaves, &c. it hath signification of all sorts of *lesser Cattell*, as *Sheep*, *Hogs*, *Goats*, *Hares*, *Conies*, *&c.*

Si quando Saturnus fuerit in sexta Domo, & signum fuerit humanum, significat infirmitates pro natura ♄ melancholicas & caducas, epilepsiam, maniam, Lepram, & omnes infirmitates provenientes de natura frigida & sicca. (i.e.) If when ♄ shall be in the sixt House in a *humane* signe, (as now he is) it signifies infirmities of the Nature of ♄, *Melancholy*, *Weaknesses*, *Epilepsie*, *Lamenesse*, *Leprosie*, and all infirmities coming of the Nature of Cold and Dry.

Si Mars fuerit sexa Domo, & signum fuerit siccum, accident hominibus infirmitates calidæ & siccæ, &c.

If *Mars* shall be in the sixt House, and the Sign thereof shall be Dry; Hot and Dry Diseases shall happen unto men, &c. This ♂ threatens much *detriment* & *mischeif* all those of a *servile* condition, and to *Bondslaves* more *Captivity* and misery then is usuall; it likewise threatens many *sicknesses* and infirmities to range among *Day-Labourers*, *Shepherds*, *Hogherds*, *Neatherds*, *Warriners*, *&c.* and why not Death it selfe? they are the Enemies of Nature that are *conjoyned*. Much *Detriment* and *Dammage* is signified unto all manner of small *beasts*, A *Rot* and *Murraine* to range among them, even to the Destruction of whole *Flocks*, or *Droves* of them.

September in the *wonderfull year* of the *World* is noted to be a Month *unnatural*; the Earth will be so unfit for *Tiliage* that all manner of Cateell will Rot on the ground, which will breed such store of *Flyes* and *Vermine* that the *Earth* will be *empoysoned*, and receive no fruit to increase; see Mr. *L. Monarchy*, *Pag.* 72.

I dare not *affirm* this *September* to be the *September* in the wonderfull year of the World, yet I dare (and doe) affirm that this *September* is so wonderfull, for those wonderfull Configurations celebrated therein, that all the *Septembers* since *Noah's* Flood (wch is now (by cõmon Compute) 3949. years agone) cannot *compare* with it; nor can I assure my selfe that the *Earth* shall not be *empoysoned*; verily, I fear it, for the unaptnesse of the Earth to receive fruit (or Graine) to increase; why should I not beleeve it? the *Planets* Conjoyned are *sterril*, the Signe in the ♂ is *unfruitfull*, the House of Heaven not *fœcund*.

Barren causes never produce Prolificall Effects.

But the Signe of this Conjunction is *Humane*, Men and Women will also suffer; much deceit and hipocrisie will be frequent now among none of the meanest *Personages* of *Europe*; according to that of *Haly*, *Pars* 8. *C.* 20. *Quando ♄ & ♂ junguntur in ♍ mulieribus damnum significat, & quod decipiunt Reges*; When ♄ and ♂ are joyned in *Virgo*, it signifies losse to Women, and that Kings (or Men in great Places) shall *deceive*; but this is the House of *Sickneſſe*, what doe I talk of *Deceit* and *Hipocrisie* here? To return,

It is the opinion of the best *Astrologers* that ♂ and ♀ in the sixt Conjoyn'd, shew the Excellency of a *Physician*, and the great *Fortune* & good-luck he shall have in curing any *Sickneſſe* or *Disease* whatsoever, we have them both in the sixt, though I confesse not in Conjunction, but a great deal worse disposed, wch intimates the great miseries that many men shall sustain by the infortunary of *Phisicians*, who are very likely to be ignorant of the afflicting humour; the Conjunction hapning not only in so obscure and unfortunate House, (which to me is an argument it should in some measure obscure the *Disease*) but *Venus* the Phisicians helper is *sub radiis*, then which no affliction can be greater.

Now will the *Phisician* tire his *Brains*, and try his wits to purpose or (rather to no purpose) for where the *humour* of-

fending lies, none of them all know (or can know, unlesse better qualified then *Phisicians* ordinarily are.) Many will use *Simples*, and many *Compounds*, some *Indian Drugs*, and some those of *Arabia*; let them rake all over *India*, and *Arabia*, *Egypt* and *Ethiopia* for Remedies, and when they have done all, they must be content to be ignorant of the *Disease*; the *Phisicians* ordinary presages shall deceive him, and his vulgar *Crisis* shall stand him in little steed. Here are five Planets in the sixt House (which I told you before was *Cadent*) two of them *Combust*, all *subterranean*; therefore *Ptolomy* in his *Centiloq. Aphor.* 26. saith, *Latet plane res quum stella eam significans aut sub terra est, aut in alieno loco soli conjungitur.* (*i.e.*) the matter is obscured when the Planet signifying it, is under the Earth, or joyn'd to (or *combust* of) the *Sunne* in an obscure house.

Venus which is the *Phisitians* friend or helper, is *combust*, *cadent*, and in an obscure House; *Cum Planeta est cadens, est ut vir vexatus timidus*; when a Planet is Cadent, he represents a man (or men) fully *vexed*, *troubled* and *fearfull*.

Albeit, I am not of his mind who (envying at *Phisicians*) said, he would much rather beleeve (and commit himselfe unto) a meer *Empericke*, then a meer *Doctor* (or learned *Practiser*) of *Phisicke*, (for I know 'tis the knowledge of the *Phisician* must lift up his *head*, (a *Jewell* that *Empericques* are ignorant of) besides, we are commanded to honour the *Phisician*, &c.)

Yet I say, this will be a time to try the *Phisicians skill*, and of distinguishing betwixt a *sober-grave* and *learned Doctor* of *Physicke*, and a *cracking*, *quacking Mountebancke*.

The Ingenious *Physicians* will never be angry (I am certain) at any ones *cautionizing* them; the silly and ill-bottom'd *Practicants* may quarrell at my questioning their Presages and common *Crisis* in Diseases; let them do so still, if they please; but the true *Astrologique Physician* knows, and is confirmed, that the Crisis in *Diseases* doth not come by any single or constant rule, but sometimes sooner, sometimes later, as the *Moons* Motion varies; for she is sometimes in *Apogeo*, and sometimes in *Perigeo*, sometimes she goes 15 Degrees in a *Day*, other times not above 12 Degrees; whence arises the various *Crisis*, which none but the *Astrologicall Physicians* know; and truly they, *viz.* the

It is not every seventh day, or sixth day and odde hours that bring about the certaine *Crisis*; that alone is to be gained by more curious Calculation.

Aſtrologique Phyſicians, will have trouble enough in diſcovering the uncouth diſtemper threatned by this Conjunction; the Diſeaſe keeps its Court in the Bowels and Belly; the meeting is in in ♍, all men are troubled, every one is complaining, ſomewhat like that of the Poet.

Ille humero, hic lumbis, hic coxa debilis, ambos
Perdidit ille oculos, & luſcis invidet, hujus
Pallida lacra cibum digitis capiunt alienis.

One of his *Shoulder*, one of his *Loyns* and *Reins*,
A third of the *Sciatica* complaines;
That man with Age is blind of both his *Eyes*,
And as more happy, the one ey'd man *envies*;
This mans *pale lips*, from th'others *hands* doth eat.

And truly if we doe but conſider that this Conjunction happens in the eighth Houſe of the ☌ of ♄ ☿ $164\frac{2}{3}$. and in the *Aſcendant* of the ☍ of them in $165\frac{2}{3}$. and in the fourth houſe of that *Eclipſe* of the *Sun*, in the year 1652. men will be ſubject to ſuch kinds of *Complainings*; for indeed theſe are not only bare Teſtimonies of *ſickneſſes*, *&c.* but of an approaching *Mortality*, and of ſtrange and wonderfull *Mutations* in moſt of the *Kingdomes* and *Countries* of *Europe*, for the changes of *States*, *&c.* let the *Polititian* look to that, that's his worke; and for the prevention of the death of many thouſands of *Europes* Children; it is very requiſite the *Learned Phyſician* adhere unto *Aſtrologers*, eſpecially in ſo needfull a time as this is likely to to prove; without *Aſtrologie* it is impoſſible (ſaith Sr. *Chriſtopher Heidon*) for the *Phyſician* to judge ſafely, either when to *Purge*, or to *Vomit*, or *Blood*, *&c.* for ſaith he, the *Phyſician* that is ignorant of *Aſtrologie* knowes not the quantity of the *Humour* offending; but by *Aſtrology* he may diſcover it plainly: For Inſtance, this Learned Knight, bringeth in *Cardan* afflicted with a diſtemper, who ſaith, If by the *Art* of *Aſtrology* he had not better attained unto the Nature of his *Diſeaſe*, then the *Phyſician* that would have miniſtred unto him, could have done by his *skill*, he had been aſſuredly Cured by *Death*, rather then

then preſerved alive by *Phyſicke*; he ſubjoynes this reaſon of it; for miſtaking the cauſe of his *Sickneſſe*, he meant to have applyed that which would have encreaſed it, and not taken it away.

Hippocrates accounteth a *Phyſician* without *Aſtrology*, as like a man *blind*, and gropeth his way with a ſtaffe.

Galen admoniſheth that we by no manner of means whatſoever commit our ſelves to a *Phyſician* ignorant of *Aſtrology*.

Thus, thoſe eminent Doctors of *Phyſicke* themſelves; but alas! where ſhall we finde an *Ingenious Galen* now? or who can ſay he hath met with a true *Hippocrates*? are the *Phyſicians* ſo ingenious in our Dayes? Nay, will not many of them (I dare not blame all) cry out, what have we to doe with *Aſtrologie*? How ſhould that ſtand a *Phyſician* in ſteed, or which way can he be benefited by it? or will not many of them (eſpecially ſuch a one as that *ſilly Simpler*, lately come into the world as a *Brat abortive!* or borne out of ſeaſon, or rather before it, who moſt ridiculouſly doth) *execrate* and *damn* the glorious *Scyence* of *Aſtrology*, (although it be the *Phyſicians* right leg, and without it he muſt goe *limping*) and call it *Witchcraft*, deem it *Diabolical*, when their *Ignorance* will not permit them to come to the Knowledge of it; albeit (as I ſaid before) they are lame *Phyſicians*, *Shadowes* without *ſubſtances*, *ſhels* without *kernels*, not having it.

If then (as by the forementioned Examples) *Phyſicians* are lame and deficient without *Aſtrology*, then their cures (if I may call them ſo) muſt be *lamely* performed alſo! and conſequently their *Patients* moſt wretched Sufferers under their hands. *Cavendũ ab iis quos Deus notavit*, was as well meant I ſuppoſe of the formity of a mans Reaſon or *Underſtanding*, as well as his bodily Deformity, and may be urged for one, as well as the other.

In what a wretched and miſerable condition ſhall that man be, who fals into the hands of a *Phyſician* that is of a *crooked* or *deformed Underſtanding*, whoſe *Reaſon* is *Hoodwinkt*, whoſe *Art* is nothing but a *Chaos* of *Confuſion*? In ſuch a caſe, there is, *Plus à Medico, quam à Morbo periculi*; More danger from the *Phyſician* then the *Diſeaſe*; and truly in my opinion it is farre better for a man

man to know nothing in Physicke, then to know it to halves, if he intend to practise, or indeed in any other *Science*; excellent therefore was that of the Poet;

Judice me, soli semperque perinde beati
Sunt quicunque sciunt omnia, quique nihil;
If I may judge, they only happy show
That doe, or little, or else all things know.

'Twas through the Physicians Ignorance, and the failing of many under their hands, that raised the *Dutch Proverb*; *A new Physician must have a new Church yard.*

And *Pliny* tels us, Physicians generally *kill* as many as they *save*; and *Juvenal* interogates *Satyrically*, who can tell (saith he) how many *Murders* they make in a year, that may freely *kill Folks*, and have a *Reward* for it? but I hope better things of our Learned Physicians, who I beleeve make a better *Conscience* of their wayes; Physick no question is *Excellently* usefull and necessary, if throughly understood, & rightly applyed to *persons* that are proper subjects for it; otherwise 'tis *destructive* to *Nature.*

Prudens & pius Medicus, morbum ante expellere satagit Cibis medicinalibus, quam puris medicinis, saith *Arnoldus*, *Aphorism.* 8. (*i*) A discreet and godly Physician doth first endeavour to expell a Disease by *Medicinal Diet*, then by purer Medicine; and a a little after, he that may be cured by Diet, must not meddle with Physick.

Modestus & sapiens Medicus, nunquam properabit ad pharmaciam, nisi cogente necessitate. (*i.e.*) A modest and wise Physician, will never hasten to use Medicines, but upon urgent necessity, and then it shall be but sparingly.

But whither have I launched? I have endeavoured thus much, to shew the meer Physician his great want of *Astrology*, and how it may advantage him; I have done; onely take notice that *Chronical Diseases* are best discovered by the *Nativity* of of the sicke; for acute distempers the *Decumbiture* may well serve; and least the Physician (notwithstanding all this I have said) shall be ignorant of the true *Crisis* in *Diseases*; I will give him an Example toward the latter end of the Booke, with a Figure on a *Decumbiture* also, by which he may be convinced of the Error of the vulgar *Crisis*, and of the reall truth and certainty of this. If

If any Son of *Physicke* shall judge me too *busie* (I being no *Physician* my self) with the *Physicians Art*; let him know that it was the house of *Sickneſſe* I was treating of, and that brought me to it; besides, the Infirmities threatned, and the common *Physicians* road interrupted by this most malevolent meeting required it; and so I conclude this Particular.

Only observe, that as ☿ is the Disposer of this ♂, ♍ being his House and Exaltation, and he the sole *Dominator* of this our *Age*, by his *Angell* having the Government or Tuition of the World (*Sub Deo*) at this time; so the Effects thereof will not only operate *forcibly*, but very *subtilly* and *cunningly*; the *Brain* of of men generally will worke and cast about, how to deceive and circumvent each other; a strong *Spirit* of *Hypocrisie*, *Treachery* and *baseneſſe* will be let loose among the *Nations* of *Europe*; *Destruction* is the *Scene* threatned; base *Actors* in this dismall *Tragedy* will not be wanting. *Mercury* is convertible in *Nature*, and in in ♂ ♀, whence we may gather, that here will be many *smoot-fac't Treacheries*, and sinister Nocturnal *Villanies*, as well as *broad-fac't*, *Masculine* and publike *Knaveries* perpetrated. The *Divine Du-Bartas* hath a few Verses which suit excellently well with the Effects of this ♂, they are *prophetical* to our purpose; for most assuredly *Baals Prophets* were never perplexed with a more deceitfull *Spirit*, then *Europe* (in all probability) is now likely to be; for (as this *Divine Author* sayes) we shall behold the variety of mens *Dispositions* and *Natures*, and shall see

Some *Apish*, acting every Factions *Model*;
Some *Swinish*, wallowing in their *Surfeits puddle*;
Some *Goatish*, haunting *Fillyes* with their *Dams*;
Some *Wolvish*, wurrying innocentest *Lambs*;
Some *Currish*, snarling at all *Good mens* Good;
Some *Monkish*, *Hollow* under *Holy hood*;
Some *Brutish*, *Monsters* in all kind of *Evill*;
Some *Hellish*, *Actors*, *Factors* for the *Divell.*

A TABLE of all the Conjunctions of ♄ and ♂ since the year 1552. unto this present year 1656.

Yeare of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1554	♂ ♄ ♂	March	6	20	♓	*Latimer, Ridley* and *Cranmer* burnt; Emperour of *Germany* resigns his Kingdome; Duke of *Venice* deposed; *French* beaten by the *Dutch*; Queen *Elizabeth* persecuted.
1556	♂ ♄ ♂	March	15	13	♈	*Scots* invade *England*; A *pest.* in *Eng. English* loose *Calice*; King of *Spaine* dyeth; *Scots* shift their Religion.
1558	♂ ♄ ♂	March	29	9	♉	The *French* aid the *Scots* against *England*; Queen *Mary* dyeth; King of *France* slain; *Hollanders* make Peace with the *French*.
1560	♂ ♄ ♂	April	15	5	♊	*French* seize the *English* Merchants Ships; *Pauls-steeple* burnt; Civil War for Religion in *France* began upon their basely butchering many Protestants as they were at the Devotion.
1562	♂ ♄ ♂	May	7	3	♋	*Peter Martyr* dyeth; A Plague in *England*; The *Muscovites* invade *Livonia*, lose 5000. Wagons, &c. The Duke of *Guize* slaine at the seige of *Orleans*.

Yeare of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1564	♂ ♄ ♂	May	30	1	♌	*Oneal* rebelleth against *England*; *Calvin* dyeth; The holy League (as it was called) between *France* and *Spaine*; *Venice* refuseth the Popes Inquisition; the States of *Holland* stand on their guard.
1566	♂ ♄ ♂	June	23	27	♌	Images broken down in the *Netherlands*; the *Lutherans* joyn with the *Papists* against the *Calvinists*; King of *Scotland* murthered; Liberty of Religion granted in *France*.
1568	♂ ♄ ♂	July	13	23	♍	*Northumberland* and *Westmoreland* Earles rebell, and Duke of *Norfolke* committed; Prince of *Conde* slaine; Another Civill War in *France* for Religion; the Inquisition in the *Netherlands*.
1570	♂ ♄ ♂	July	29	17	♎	Foure hundred Thousand People drowned by an Inundation in *Holland*, they refuse to pay the Duke *Taxes*; Earl of *Northumberland* beheaded at *York*; The Battel of *Lepanto*.
1572	♂ ♄ ♂	August	7	10	♏	Duke of *Norfolke* beheaded *Drake* went to the *Indies*; *French* Massacre; Rebellion in *Ireland*. King of *France* dyeth; Earl of *Mont-gomerie* Executed.

Yeare of Chriſt.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Obſervations of what ſucceeded theſe Conjunctions.
1574	♂ ♄ ☌	*Auguſt*	8	2	♐	Seventy Thouſand dye of the Plague in *Venice*, 1575. the Plague ceaſeth, and they build a Church to the Redeemer. The *Turk* invades *Polonia*, and deſtroyes much of it by Fire.
1576	♂ ♄ ☌	*March*	20	2	♍	*Antwerp* ſacked by the *Spaniards*. Another Rebellion in *Ireland*. The *Muſcovites* waſte *Livonia*. *Don John* of *Auſtria* is proclaimed Enemy to the *Netherlands*.
1578	♂ ♄ ☌	*March*	18	23	♍	The *Engliſh* ſettle a free Trade with the *Turkes* and *Muſcovites*. Earle of *Atholl* poyſoned in *Scotland*. *Don John* of *Auſtria* dyeth. Seventy Thouſand *Turks* ſlaine by the *Perſians*.
1580	♂ ♄ ☌	*March*	20	15	♒	The *Iriſh* Rebels ſuppreſſed. The *Spaniards* beaten out of *Ireland*. Duke D'*Alva* dyeth. The Prince of *Orange* Murthered by a Shot.
1582	♂ ♄ ☌	*March*	26	7	♓	The Pope alters the Kalendar. A great Famine at *Rome*. The King of *Scots* taken Priſoner. Peaſants in *France* Rebell by reaſon of Taxes.

Yeare of Chriſt.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Obſervations of what ſucceeded theſe Conjunctions.
1584	♂ ♄ ☌	*April*	3	1	♈	Prince of *Orange* murthered; Seditions in *France*. King of *Spain* abuſes the *Engliſh* Merchants. *Drake* takes ſeverall places in *India*. *Engliſh* diſcover *Virginia*.
1586	♂ ♄ ☌	*April*	14	24	♈	Sr *Francis Drake* takes *Hiſpaniola* and *Carthagena*. Earle of *Northumberland* found dead in the Tower. *Germans* invade *France*, and are beaten. *France* loſeth two Dukes; the *Baſſa* of *Buda* ſlain by *Amurah*.
1588	♂ ♄ ☌	*April*	28	19	♉	*Spaines* ARMADO defeated. Prince of *Conde* poyſoned. 15000. Houſes burnt in *Conſtantinople*. King of *France* ſtab'd. Mother *French* Queen dyeth. A great Inundation at *Venice*.
1590	♂ ♄ ☌	*May*	17	16	♊	An Earthquake in *Vienna*. Many gallant Learned men burnt as *Magitians* in *Saxony*, *Denmarke*. A Dearth of *Corn* in *Italy*. A great Sea-fight between *Engl.* and *Spain*. 20000. dye of the Plague in *Candie*.

Yeare of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1592	☌ ♄ ♂	June	7	14	♋	*Saxonians* turne Apostates, the *French* King doth the same, and is absolved by the Popes Holinesse; A Rebellion in *Ireland*; The *Turke* prevaile against the *Hungarians*, yet lose eighteene Thousand Men.
1594	☌ ♄ ♂	July	2	11	♌	Warres between *France* and *Spain*; The *Spaniard* beaten in *Picardie*; Jesuites banished *France* for their Insolency; *Narva* in *Livonia* burnt; King of *Portugall* Dyeth; Many Persons of Worth Executed for Treason in *England*.
1596	☌ ♄ ♂	July	27	8	♍	*Spaines* ARMADO destroyed at the Cape of St. *Vincents*; *England* at peace with *France* and *Holland*; The *Turkes* kill 20000. Christians; A great City in *Turkie* burnt.
1598	☌ ♄ ♂	August	16	14	♎	An Inundation at *Rome*; *English* defeated in *Ireland*; King of *Spaine* dyeth; The *Turks* lose in *Hungaria*; *Holland* and *Spaine* quarrell about Trade.

Yeare of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1600	☌ ♄ ♂	August	28	26	♎	*England* and *Denmarke* disagree; *England* and *Spain* quarrell; The *Turks* and *Persians* are at oddes; The *Spaniards* invade *Ireland*, and are beaten. King CHARLES *Borne*.
1602	☌ ♄ ♂	Septemb.	8	18	♏	The *Tartars* waste *Hungary*; Queene *Elizabeth* of *England* dyeth; A great Plague in *London*, whereof dyed 30578. *Spaniards* mutiny in *Flanders*; *Mahomet* strangleth his *Sonne*.
1604	☌ ♄ ♂	Septemb.	13	10	♐	*Spaniards* take *Offend*; *Madrill* ruined by Fire; *England* and *Spaine* agree; the powder Plot in *England*; *Transilvania* spoiled; The Prince of *Orange* obtaines a Principality.
1606	☌ ♄ ♂	Septemb.	13	1	♑	The Pope excommunicates the *Venetians*; they war against him, and expell seditious Jesuites; The Jesuites Colledge and Library burnt at *Vienna*; An Inundation at *Coventry* in *England*: The *Hollander* beats the *Spaniard*.

Years of Chriſt.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Obſervations of what ſucceeded theſe Conjunctions.
1608	☌ ♄ ♂	*May*	4	1	♒	S[t] *Edmunds-Bury* burnt. The *Hollanders* defeat the *Portugals*. Duke of *Florence* beats the *Turkes*. *England* at Peace with *France*. The Emperour of *Germany*, and his Brother diſagree.
1610	☌ ♄ ♂	*April*	22	23	♒	King of *France* ſlaine. 900000. Moriſques expelled *Spaine*. Jeſuites expelled *France*. A Fight at Sea between the *Spaniard* and *Hollander*. The *Spaniard* looſes 1500. men. A Plague in *Conſtantinople*.
1612	☌ ♄ ♂	*April*	24	16	♓	The Jeſuites expelled *Holland*. A tumult at *Rochell*. The *Danes* beaten by the *Lubeckers*. *Hollanders* beat the *Spaniard*. *Turkes* and *Muſcovites* beats the *Polonians*. *Turks* waſte *Hungaria*.
1614	☌ ♄ ♂	*May*	2	9	♈	*Hollanders* invade *Munſter*. *Bermudes* planted by the *Engliſh*. *Jewes* expelled *Worms*, and their Synogogue burnt. The Duke of *Brunſwicke* and his Subjects at oddes. *Spaine* warres with the Duke of *Savoy*.

Years of Chriſt.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Obſervations of what ſucceeded theſe Conjunctions.
1616	☌ ♄ ♂	*May*	13	4	♉	Coſſacks in *Polonia* grow inſolent, and commit many outrages. *Spaniard* beaten in the South Sea. *Tartars* invade *Podolia*, burn foure Cities and four hundred Villages. *Spains* war continues with *Savoy*.
1618	☌ ♄ ♂	*May*	29	29	♉	Empreſſe of *Germany* dyeth. Prince of *Orange* dyeth. Queen *Anne* of *Engl.* dyeth. Troubles in the *Netherlands* about religion. Emperour of *Germany* dyeth. A Synod erected at *Dort*.
1620	☌ ♄ ♂	*June*	17	17	♊	The Proteſtants of *Tiran* murthered in divine Service. Duke of *Bavaria* overcomes the *Bohemians*. *Turks* defeat the *Polonians*, and breake Truce with *Hungary*. A great Fire in *Paris*. All the Proteſtant Divines expelled *Bohemia*.
1622	☌ ♄ ♂	*July*	9	24	♋	Jeſuites expelled the *Netherlands*. King of *France* abuſeth the Proteſtants. Severall Rebellions in *Aſia*. The *Tartars* waſte *Podolia*. Death in *Sileſia*. *Bergen* in *Norway* burnt.
1624	☌ ♄ ♂	*Auguſt*	2	22	♌	The Proteſtants expelled *Auſtria*. King *James* dyeth. A great Plague in *London*, whereof dyed 35418. People. The *French* arreſt *Engliſh* Ships. *Buda* almoſt deſtroyed by fire.

Yeare of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1626	☌ ♄ ♂	*August*	24	18	♐	A Sedition at *Leidon* and *Amsterdam* about *Arminianisme*. The *Persians* neere *Babilon* kill 20000. *Turks*. The Isle of *Rea* taken and lost. A very great Earthquake in *Naples*.
1628	☌ ♄ ♂	*Septemb.*	12	12	♎	The *Hollanders* beat the *Spaniard*, and take away the Gold. A very great Fire in *Constantinople*. A Plantation in *New-England*. The *French* prepare for a Warre in *Italy*.
1630	☌ ♄ ♂	*Septemb.*	27	6	♏	The *Swede* invades *Germany* and take some of their Towns. The *Venetians* beaten at *Mantua*, they imprison their Generall. *Germany* and *France* ar peace.
1632	☌ ♄ ♂	*October*	8	27	♏	King *Charles* crowned in *Scotland*. *Laud* made Archbishop of *Canterbury*. *Ireland* begins to murmur. *Prinn* (first time) lost his Eares. Protestants persecuted in *France*. *Turks* lose by the *Venetians*.

Yeare of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1634	☌ ♄ ♂	*October*	16	19	♐	King of *England* raiseth Ship-money, gaines the ill will of his Subjects. *France* and *Spaine* quarrell. *Hollanders* affront the *Spaniard*. *Turke* beats the *Venetians*. A Sicknesse at *Rome*.
1636	☌ ♄ ♂	*October*	21	2	♑	*Scotland* is high mad about Religion. A great Sickness in *Venice*. A great Frost in *England*. The *Hollander* and *Spaniard* fight at Sea. The *Hollander* is worsted.
1638	☌ ♄ ♂	*October*	22	1	♒	The old *French* Queene comes into *England*. *Scots* raise an Army, the King goes to *Scotland* to appease them. *Spanish* Fleet beaten neer *England*. *Scots* rout the Bishops; turn High-Presbiters.
1640	☌ ♄ ♂	*October*	1	24	♒	The *Scots* invade *England*. A Parliam. called and dissolved. Another Parliament called. The *Irish* Massacre the *English* basely. The Earle of *Strafford* (who was Lord Deputy of *Ireland*) is beheaded.

Years of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1642	☌ ♄ ♂	*May*	29	25	♓	The Bishops and Clergy routed in *England*. The King and his Parlament part. The King sets up a standard. The Parl. defend themselves. All *England* is together by the eares.
1644	☌ ♄ ♂	*June*	2	19	♈	Strange Innovations both in Church and State all over great *Brittaine*. Bishop of *Canterbury* beheaded. The Civill Warre in *England* prevaileth. The Queene leaves *England*.
1646	☌ ♄ ♂	*June*	13	14	♉	For the Effects of this Conjunction in the Ascendant of of *Ireland*, they did exactly correspond with my good Friend Mr *Bookers* Predictions in his *Irish Almanacke*, Printed in the same year, to which I refer the Reader.
1648	☌ ♄ ♂	*June*	28	14	♊	Those that would be satisfied of what succeeded this Conjunction; let them have recourse to my worthy Freind Mr *Lillies* Astrologicall Predictions of *Englands* Occurrences; wherein he hath treated of them at large.

Years of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	Some Chronological Observations of what succeeded these Conjunctions.
1650	☌ ♄ ♂	*July*	18	8	♋	The *Scots* rebell against *England*. The Lord Generall *Cromwell* (now Protector) reduces *Scotland*, they rebell againe, and invade *England*; they are beaten at *Worcester*, and many of them brought Prisoners to *London*.
1652	☌ ♄ ♂	*August*	9	6	♌	Sickneſſe ranges in *Italy*. Fires in *Constantinople* and *Paris*. *England* and *Holland* much at ods, the fight at Sea. The *Hollander* is worsted. Presbiterians in *London* found simple Plotters. Lord *Cromwell* made Protector. Blood rained from Heaven at *Pool* in *Dorsetshire*.
1654	☌ ♄ ♂	*Septemb.*	2	2	♍	*England* and *France* quarrell. In *Italy* many uproars. The Pope dyeth. *England* makes peace with *France*, *Swedland*, and *Holland*, &c. *London* three times fired. *Spain* abuses *England*.
1656	☌ ♄ ♂	*Septemb.*	23	28	♍	For the Effects which probably succeed this Conjunction, peruse the preceding discourse.

A TABLE of all the Conjunctions of ♄ and ♂ from the Year 1656 unto the Year 1700.

Years of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	An Astrological Conjecture of the Effects of these Conjunctions.
1658	♂ ♄ ♂	October	11	22	♎	The *Austrian* state loseth glory. *Livonia* loseth many thousands by Swordand Sickneſſe. But shal *Enland* & the *Netherlands* be quiet; no, many miſchiefs like to be perpetrated there.
1660	♂ ♄ ♂	October	25	15	♏	*Bavaria* boasts not of her great plenty. The *Tartars* are befooled. *Ireland* weeps. *Italy* murmurs, and not without a cauſe. The *Polanders* loſe at Land and Sea.
1662	♂ ♄ ♂	Novemb.	4	6	♐	*France* is not yet quiet. Poor *Spaine*, the Heavens threaten thee with vengeance, and thy works of repentance are too weak to prevent it. Let *London* look for Inſurrections.
1664	♂ ♄ ♂	Novemb.	12	27	♐	Religion is now the onely ſtalking-Horſe in moſt parts of *Europe*. A Diocleſian Perſecution threatned. What Country ſuffers by Plague and Famine? Is it not *Spain*? the ♂ is in ♐ hoe!

Years of Christ.	Character of their Conjunctions.	Month.	Dayes.	Degrees.	Signes.	An Astrological Conjecture of the Effects of these Conjunctions.
1666	♂ ♄ ♂	Novemb.	19	18	♑	*Holland* and *Scotland* ſtrangely ſuffer. Why not ſome Mercenary miſchiefes in *England*? ♑ caſteth a □ dexter to ♈. Muſt my poore Countrymen of *Oxford* ſuffer by an unwonted Cataſtrophe? I mourn for them.
1668	♂ ♄ ♂	Novemb.	23	10	♒	The *Sweeds* and *Tartarians* put to their trumps. *Italy* loſeth her Glory. Doth the Pope neere this time dye? A great man of *Europe* is threatned. *Poland* murmers. *Ireland* is troubled.
1670	♂ ♄ ♂	Novemb.	26	2	♓	The *Portugal* receives much preiudice. The *Spaniard* loſeth in the *Indies*. *Normandy* is much afflicted. *Flanders* not quiet. Let *Englands Metropolis* look for troubles.
1672	♂ ♄ ♂	Novemb.	18	26	♓	Poor *Spaine* loſeth much by invaſions. Her Merchants laments their loſſes. *France* is all on flames, Do not her Jeſuites and Churchmen ſuffer? ſure they doe. If the *Hungarians* bang the *Muſcovites*, who can help it? *Holland* and *Scotland* and poor *England* mourns.

Yeare of Christ.	Character of their Conjunctions.	Month.	Days.	Degrees.	Signes.	An Astrological Conjecture of the Effects of these Conjunctions.
1674	☌ ♄ ♂	July	8	28	♈	Poor *England*, my heart bleeds for thee; hast thou no fellow-Sufferers? yes, the *Hollanders*, *French*, *Scots*, &c. who may neer this time smart to purpose.
1676	☌ ♄ ♂	July	14	24	♉	What superlatively eminent misery is it that attends *Ireland*? Is it Intestine Divisions? or coms her mischeifs from *strangers*? let her smart if she rebell
1678	☌ ♄ ♂	July	31	22	♊	*Ireland* is not yet quiet. *London* is most strangely afflicted, she is neither befriended at Land nor Sea. *Spaine* suffers a shrewd tempest. *France* fears a Famine.
1680	☌ ♄ ♂	August	29	19	♋	*Scotland*, *Holland*, *Zealand*, *Russia* now rage with Pestilence Religion neer a fatal Catastrophe in those places; Who would be religious, when Religion it selfe suffers so many Innovations?
1682	☌ ♄ ♂	Septemb.	12	17	♌	*Bohemia* feares another Famine. Why not another *Pope* dye? Doth the *Turk* intrench upon the *European* Territories? let him be beaten. But who is it afflicts *Italy* with variety of vengeance? Is it not Heaven?

Years of Christ.	Character of their Conjunctions.	Month.	Days.	Degrees.	Signes.	An Astrological Conjecture of the Effects of these Conjunctions.
1684	☌ ♄ ♂	October	3	13	♍	Strange Rebellions in *France*. *Spain* curses her Councellors. *London* is herein concerned. The greatest man (or one of the greatest men) in all *Europe* fals from Heaven to Earth.
1686	☌ ♄ ♂	October	24	8	♎	*Livonia* lamentably wasted. *England* receives the seeds of Sedition and Heresie into her bowels. *Scotland* and *Holland* have need to pray. The *Austrian* state is disturbed.
1688	☌ ♄ ♂	Novemb.	8	2	♏	The *Turke* troubled at his losses. The *Hollanders* hold up their heads. The *Bavarians* lose their honour no. Why should not *Ireland* lament her miseries? *Bohemiah* bears a part. *Italy* looke thou to thy selfe.
1690	☌ ♄ ♂	Novemb.	23	24	♏	All *Europe* up in Arms. The Earth disquieted! the Sea rages! in the Heavens strange Apparitions! the like in mens minds. *England* be thou content
1692	☌ ♄ ♂	Decemb.	2	15	♐	Ah *Spain* thou must sit down in the dust, the Heavens frown on thee. *France* and *Engl.* are intoxicated. But it is the *Hungarian* that is drunk with *sorrow*.

Yeare of Christ.	Character of their Conjunctions.	Month.	Degrees.	Minutes.	Signe.	An Astrological Conjecture of the Effects of these Conjunctions.
1694	☌ ♄ ♂	Decemb.	10	6	♍	*Swedes* and *Tartarians* and the *Muscovites* dance, but *Scotland* and *Holland* payes the Piper. Ah Oxford! thy quiet is disturb'd; and thou maist sing, *O Lord, how are my Foes increast!*
1696	☌ ♄ ♂	Decemb.	16	27	♍	Yet, yet, poor *Oxford!* my deer Mother Nurse, thou art threatned; bear the storm patiently, thou hast many fellow Sufferers in *Europe*, besides those of thine own Country. *Caveat Scotland, Holland, Ireland, &c.*
1698	☌ ♄ ♂	Decemb.	22	18	♒	*Muscovia* much disquieted. Poor *Italy* neer a storm. The valiant *Tartar* is Thunderstrucke, but the Bolt fals in *Ireland.*

I Hope there is no one so ignorant as to conclude me of the opinion, that these Conjunctions of ♄ and ♂ doe operate thus forcibly of themselves, without the assistance of other Configurations; albeit I have taken the paines here to give such a large Catalogue of their Conjunctions, and the Actions of the same years they happened in, together with those of the years following; whosoever shall so conclude, commits not onely a *Rape* on my opinion, or beliefe, but abuses the *Truth* also.

Most certain it is, that Conjunctions of the superiours doe operate very *strongly*; but that they are the sole causes of every humane *catastrophe*, I am yet to beleeve: for there are several other remarkable things to be observed in Predicting Accidents of the *World*, (as I told you before) *viz. Eclipses* of the *Luminaries*, *Oppositions* and *Quadratures* of the *Planets*, *Revolutions* and *Profections*, *Transits*, *&c.*

And whosoever shall read (with an *Astrological* understanding) my *probable Conjecture* of what is likely to succeed the Conjunctions of those years yet to come, will find that I have not barely adhered to the Conjunctions of those two *Planets*, but to other eminent Configurations which will co-operate with them, &c.

What those other things are, the true *Astrologian* cannot be to seek and before I give over, it may be I may add some of them, if not all, for satisfaction to all.

It is possible, there may be some who will be apt to quarrell at me for predicting of things to come; I answer, if the ground of my *Predictions* were but truly known, my Enemies would not only cease to censure me, but would most willingly excuse me, and lay the *blame* on their own *Ignorance*.

Oh, but Sir, say they; doe not you by thus presuming to foretell things to come, forestall the *Præscience* of *God?* Not, I hope, when I resign my *Predictions* into the will of God; but further, what doe men generally when they appoint meetings to be on such a *Day*, or in such a *Place?* doe they forestall the *Præscience* of *God?* or doe *Ministers* when they have left a *Text*

(halfe finished) to the *prosecution* of the next *Lords* day, forestall the *Præscience* of *God?* or doe *Physicians* when they intend to *blood* their *Patient* one day, vomit him the next, &c. frustrate or forestall the will of *God?* or doe *Lawyers* when they make a writ returnable on such a day, or a summe of Money payable by *Bond*, on such a day, forestall the *Præscience* of *God?* I hope no such thing; yea, but saith the Adversary, they doe this with an If *God* permit, or If *God* will; Oh pure *Ignorance!* Doth the *Astrologer* any other? are his Predictions made any more infallible (by him) then the Actions of other men are by them? yet have I heard this in a *Pulpit* urg'd against *Astrologers* for a high and superlative *Reason* to prove their Art *Diabolicall*; they *Eclips the Præ-science of God.*

But yet they do no more then Mr *Parson* himselfe then did; I spare his Name, and hope that this *Enigmaticall* Note will purge his folly.

Parcere Personis, dicere de vitiis

Is a Law of known civility, which enjoyns men to spare the Persons of men, and censure their Vices, which Law (I hope) I have not transgressed.

I come now to touch on the other Conjunctions in this Month of *September* 1656. which I intend but barely to mention; I shall begin with the Conjunction of the *Sunne* and *Venus*, and so take them in their order as they stand.

Of the *Conjunction* of the *Sunne* and *Venus*.

THis Conjunction happens on the second day of *September*, 1656. 3 hours *P. M.* at which time there is two Degrees of ♍ rising, and eight Degrees of ♏ *culminating*; the ☽ is descending in the seventh; those that have a mind to it may set the Figure; the Conjunction happens in the House of *Death*, there are five *Planets* intercepted there in ♏, the *Sun* is Lord of the eighth, but ☿ is Lord of the ♂; *Haly* saith, *Si ☉ fuerit in Octava, significat mortalitatem, &c.* If the *Sun* shall be in the eighth, it signifies Mortality, &c. *Si*

Si ☿ fuerit in Octava, multum morientur pueri. If ☿ shall be in the eighth, the *Death* of many *Children* is threatned.

Si ♀ fuerit in Octava, erit magna mortalitas in mulieribus. If ♀ shall be in the eighth, there shall be a great Mortality among Women. Five *Planets* in the house of *Death*, and of the *Legacies*, *Wils* and *Testamants* of men deceased, disposed thereof by ☿, seem to import much *Knavery* and *Villany*, and many *Cozenings* and *Cheatings*, and *Deceits* to arise about *Wils* and *Legacies*, and Goods of men deceased, &c. and this to appeare the more manifest, for that ♂ and ☉, and ♄ are locally in the eighth House.

Of the *Conjunction* of *Mars* and *Mercury*.

MArs and *Mercury* are joyned in 16 Degrees of ♍ on the fourth day of *September*, 1656. 7 hours *P.M.* at which time there is 18 Degrees of the *Ram* on the *Horoscope*, and 7 Degrees of the *Goat culminating*; this Conjunction fals in the sixth House, the same House where *Mars* and *Saturn* are joyned.

Quando ♂ & ☿ junguntur in ♍, mulieribus damnum significat, &c. (*i.e.*) When ♂ and ☿ shall be joyned in ♍, it signifies much losse to Women.

Si fuerit in sexta Domo, accident infirmitates, & dolores in infantibus, quod malum erit secundum infortunium existens in signo in quo fuerit. (*i.e.*) If ☿ shall be in the sixth House, Infirmities and *Dolours* shall happen to *Children*, which evil shall be according to the infortune being in the sign in which ☿ shall be.

If so, then the *Infirmities* afflicting *Children* must partake of of the *Nature* of ♄ and ♂, for they are both in ♍, the Signe where ☿ is; but I should conclude the infirmity to follow the Nature of ♂ cheifly, because he is *Corporally* joyned unto *Mercury*; the *Figure* of this *Conjunction* is not much unlike that of the Conjunction of *Saturn* and *Mars*; the Effects of this therefore will be concluded in that.

Of

Of the *Conjunction* of *Saturn* and *Venus*.

ON the seventh day of *September*, 1656. ♄ and ♀ are joyned in 26. Degrees of ♍. 8 hours *A. M.* that is, at eight of the Clock in the forenoon; this *Conjunction* happens in the twelfth House of the *Heavens*, the House of *Inprisonment*, *sorrow* and *distresse*; *Haly* saith,

Si quando ♄ fuerit in duodecima domo maleficus & infortunatus, litigabunt homines, & habebunt mutuas inimicitias, & accident in illo Climate damna & accusiones ex litibus, & malæ inter homines voluntates. (*i.e.*) If when *Saturn* shall be in the twelfth House evill and unfortunate, men shall be much at strife, and shall have mutuall enmities each with other; and there shall happen in that *Climate* many *Damages* and crosse casualties, and these to arise from the malignant *strifes* and perverse *wils* of, and among men.

What *Venus* signifies by being on the Cuspe of the twelfth will trouble most *Women* to hear of; but why should not they be told of their miseries as well as men? Verily I am not partiall.

Si quando ♀ fuerit in duodecima, oderunt homines mulieres vilipendent eas, & quam plures hominum auferunt potentiam mulieribus suis, & omnibus modis mulieres erunt infortunatæ. When ♀ shall be placed in the twelfth, Men shall hate women, and have them in disdaine, and despise and vilifie them, and most men shall take away their Wives or *Womens Power* (that is in plain *English*, they will not suffer them to wear the *Breeches*) and women shall be unfortunate in every thing, when ♀ is so placed.

Quando ♄ & ♀ fuerit in ♍ significat augmentationem aquarum. When ♄ and ♀ shall be joyned in ♍, it signifies a great increase of *Waters*, or that there shall be *Inundations*, *&c.*

Of

Of the *Conjunction* of *Saturn* and the *Sun*.

THis Conjunction is celebrated in 26 Degrees of ♍, on the eighth of *September* 1656. 7 hours *P. M.* and falls in the sixth House, *viz.* the House of *Sickenesse*, Servants and small Cattell, &c. I told you before what the presence of *Saturne* in the sixth house signified, so that I need not repeat it here again; *Haly* saith, *Si Sol fuerit in sexta domo accident infirmitates & dolores multi, max. in oculis, &c.*

If the *Sun* shall be in the sixt, there shall happen many infirmities and dolours unto men, especially in the Eyes; the *Moone* being also so neere the *Planets* conjoyned in the sixth House, we will take notice of her signification here.

Si Luna fuerit in sexta domo, (saith *Haly*) *significat quod populus seperabit à vitiis Corporis, & vivet religiosè magis quam consueverit.* If the *Moon* shall be placed in the sixth House, it signifies that People shall be separated from the Vices of the Body, and shall live more *religiously* then formerly they were wont.

What a Heaven should men enjoy upon Earth, if the *Moons* Influence were alwayes thus *happy*? the mild signification of the *Moon* here, will but make the mischeifes threatned by the ☌ of ♄ and ♂ seeme so much the greater; for her significations cannot last long, unlesse they are portended by an Eclipse, or some eminent Direction, &c. and truly if we should throughly consider her being *Combust* in the sixt, and afflicted by ♄ his presence, I should judge that the good, *Haly* speakes of, will be swallowed very quickly up by a countermanding evill; and People will have so much trouble in seeking cure for their *Bodies*, that I very much question whether their leisure will permit them to mind the *good* of their better *Parts* more then formerly; God of his mercy grant that *People* hold but what they have in *Religion* now; for there is no reason that offers it selfe to me by this *Position*, why this should be a time to increase it.

Of

Of the *Conjunction* of *Saturn* and *Mercury*.

Saturn and *Mercury* meet in the 26 Degree of ♍ also, on the ninth day of *September*, 1656. at 16 hours *P. M.* and fals in the second House of the *Heavens*, *viz.* the house of substance.

All *Astrologers* conclude many *Planets* in the second house evilly dignified, threatens a *Consumption* of the *Estate* of the *Comonalty* in general; and that men shall be *Cheated* and *Cozened* and *Deceived* of their *Substance*, not only by *Theeves*, *&c.* but a Company of *Knavish Parasites* shall *Hypocritically* and dissemblingly collogue and cozen men to their faces.

♄ ill dignified in the second, threatens abundance of *Labour* and *sorrow* to men for small gaines.

♀ signifies the Losses of *Merchants*, and their infortunacy; much *theeving*, and breaking open of *Houses*, *&c.*

☉ signifies that men shall waste, consume and squander away their *Estates* they know not how.

Of the *Conjunction* of *Sol* and *Mercury*.

ON the eleventh day of *September*, 1656. 3 hours *P. M.* the *Sun* and *Mercury* come to a Conjunction in 29 Degrees of ♍; the Conjunction fals in the eighth House, *viz.* the house of *Death*, the *Figure* is in a manner the same with that of the ☌ of ☉ and ♀; onely the *Place* of the *Moon* is altred, for she was in the *fifth* house there, and here she is in the *Ninth*, which may signifie, *facient homines multa itinera & mutationes, & ibunt extra sua loca, &c.* that men shall make many *Journeys*, and shall be given to change, and go out of one place into another; and she being in ♍ a Watrey signe, and in the House of long Journeys, men may leave their Native *Countreys* and travell into other Nations.

The

The rest of the Effects will answer those of the Conjunction of the *Sun* and *Venus*; therefore I shall forbear further discourse thereof.

Of the Conjunction of Venus *and* Mercury.

UPon the sixteenth day of *September*, 1656. there is a Congresse of ♀ and ☿ in 7 Degrees of *Libra*, happening in the *Ascendant* or first House of the Heavens; ☿ in the generall hath signification of Youth; ♀ represents Women generally, and this Conjunction happening in the House of ♀; this Conjunction will spend its influence in much good to *Women* and *Children*.

Si Venus fuerit in Ascendenti, erunt homines sani & robusti in suis corporibus, & habebunt gaudia multa; If *Venus* shall be in the Ascendant or first house, men (and Women also) shall be healthfull and strong in their bodies, and shall be furnished with many joyes and pleasures.

Si ☿ fuerit in Ascendenti, erit bonus pueris & evadent ab omni damno & occasione, & habebunt gaudia & lætitiam, & discent documenta, & scientias & magisteria, & omnino quicquid eorum magistri docebunt; that is, If *Mercury* shall be in the Ascendant, (as here he is) it signifies good to *Children*, and that they shall escape from all losses and casualties, and shall have much *felicity* and *joy*, and shall learne their books well, and *Sciences* and *Professions* also, and every thing else, whatsoever their Masters and Tutors shall teach them; and thus I conclude my Discourse of these lesser *Conjunctions*.

It is observable that the Effects of these minor Conjunctions are in a manner both for fortunacy and infortunacy equall; and it is a very hard matter to judge whether their Influences either for good or evill will prevaile the more.

Thrice happy would poor *Europe* be, were the Effects of the first Conjunction (*viz.* the Conjunction of *Saturne* and *Mars*) no more powerfull; which were they not, it would result that many thousand poore wretches now designed Sufferers

thereby, would be in a happy, prosperous, quiet and most peaceable condition, and many Kingdomes, Countreys and Continents might flourish gloriously, which in all probability cannot but be depopulated miserably; and many Emperours, Kings and Governours might reigne prosperously, which are in danger to be ruined wretchedly: but that God, who hath ordained and appointed the *Stars* and *Planets* (at this time) to be Messengers of Calamity, (by his all ruling power) can restrain their evill Influences, and turn their multitudes of Miseries threatned into as many Mercies; For,

Hee that gives the *Stars* their power to strike,
Can call it back, if he their power dislike.

Excellently therefore was it said of the Divine Poet.

----------God hath given
Light, Course, and Force to all the Lamps of Heaven,
That still he guides them, and his Providence
Disposeth free their fatall Influence.

Here followeth a Catalogue of all the *Eclipses* both of the *Sun* and *Moon*, from this present year, 1656. to 1700. with the Years, Months, Dayes, Signes and Degrees they happen in, and which are, and which are not Visible to *Europe*; serving (in some measure) for satisfaction to the Reader concerning my Conjectures of those years yet to come, as I have noted them against the Conjunctions of *Saturn* and *Mars* in the preceding Catalogue.

A Catalogue of all the Eclipses *both of* Sun *and* Moon, *with the time when they happen until* 1700.

Year of Christ.	Eclipses.	Character of their E.	Month.	Dayes.	Degrees.	Signes.	
1657	1	☉	*June*	1	21	♊	Not Visible, 'tis wel for *Lond.*
	1	☽	*June*	15	4	♑	total, this operates wth ☌ ♄ ☍
	2	☉	*Novemb.*	25	13	♐	Not Visible to *Europe*. (1656.
	2	☽	*Decemb.*	10	29	♊	This not to be seen by us.
1658	3	☉	*May*	21	25	♉	Neither visible to us, yet they will
	4	☽	*Novemb.*	14	3	♐	help forward with other *Configurat.*
1659	3	☽	*Aprill*	26	15	♏	Visible, a great Eclips, the Effects are great also.
	5	☉	*May*	10	1	♊	Not visible in *Europe*.
	4	☽	*October*	19	7	♉	A great Eclips, eighth House.
	6	☉	*Novemb.*	4	22	♏	Visible to all *Europe*, total.
1660	5	☽	*April*	15	4	♏	A small one.
	7	☉	*Septemb*	24	12	♎	Hardly perceptible.
	6	☽	*October*	8	25	♈	Not to be seen by us.
	8	☉	*October*	23	11	♏	Not visible to us.
1661	9	☉	*March*	20	11	♈	Let them that are concerned
	7	☽	*Aprill*	4	25	♎	Not seen by us. (look to it.
	10	☉	*Septemb.*	13	1	♎	Visible to all *Europe*.
	8	☽	*Septemb.*	27	15	♈	Visible 9. dig. eclipsed.
1662	11	☉	*March*	9	29	♓	Neither visible to us.
	12	☉	*Septemb.*	2	20	♍	
1663	9	☽	*Februar.*	12	4	♍	A small one. This years *Eclipses*
	13	☉	*Februar.*	28	29	♓	are not friendly to *Fran.* or *Spa.*
	10	☽	*August*	8	25	♒	Totall, and visible to all *Eu-*
	14	☉	*August*	22	9	♍	*rope*.
1664	11	☽	*Februar.*	1	13	♌	What care I for *Italy* or *Spaine*,
	15	☉	*July*	13	1	♌	None of these visible to *Europe*.
	12	☽	*June*	28	16	♒	

Years of Christ.	Character of their Eclipses.		Month.	Days.	Degrees.	Signes.	
1665	16	☉	January	5	26	♒	Not visible to us.
	13	☽	January	20	12	♌	The *Moon* sets Eclipsed.
	17	☉	July	2	21	♋	Neither of these visible to us.
	14	☽	July	16	4	♒	
1666	15	☽	January	11	2	♌	Not Visible to *Europe*.
	18	☉	June	22	11	♌	A great Eclips, like that 1652.
1667	16	☽	May	27	16	♐	None of these visible to us.
	19	☉	June	11	1	♋	Therefore they will not much
	17	☽	Novemb.	28	8	♊	concern us.
1668	20	☉	Februar.	29	21	♓	Not visible.
	18	☽	May	15	6	♐	Almost total and visible in the West Angle.
	21	☉	October	25	13	♏	The *Suns* body is half obscured in the eighth house visible.
	19	☽	Novemb.	8	27	♉	The *Moon* rises eclipsed in the Evening.
1669	20	☽	Aprill	6	27	♎	None of these three visible to
	22	☉	Aprill	19	10	♉	us; Yet may *Ireland*, *Poland*
	23	☉	October	14	2	♏	and *Tartary* be molested.
1670	24	☉	Aprill	9	29	♈	Not to be seen of us.
	21	☽	Septemb.	18	6	♈	This is an almost totall Eclips, and may be seen in the Morning.
	25	☉	October	3	21	♎	Not visible to us.
1671	26	☉	March	29	20	♈	Not conspicuous to *Europe*;
	22	☽	Septemb.	8	25	♓	but this is a central Eclips, and in the twelfth House.
1672	27	☉	Februar.	18	10	♓	None visible this yeare to Europe.
	23	☽	March	3	24	♓	
	28	☉	August	12	1	♍	
	24	☽	Septemb.	6	14	♍	

Years of Christ.	Character of their Eclipses.		Month.	Days.	Degrees.	Signes.	
1673	29	☉	Februar.	6	28	♒	Not visible to *Europe*.
	30	☉	August	2	20	♌	
1674	25	☽	January	23		♌	This eclips is Central.
	31	☉	January	25	16	♒	Not visible to us.
	26	☽	July	7	25	♍	A great eclips in the twelfth. Look 1674. in ♂ ♄ ♂.
1675	27	☽	January	1	21	♋	This of the *Moon* is Totall and Centrall, and will be of long Continuance.
	32	☉	January	15	6	♒	Not visible to *Europe*.
	28	☽	May	27	15	♍	This is Centrall also, the *Moon* suffers this defect in the 7th.
1676	33	☉	June	1	21	♊	This is visible in the 10 House.
	29	☽	June	15	6	♍	Not visible to us.
	34	☉	Novemb.	25	14	♐	Not visible to us.
1677	30	☽	May	6	26	♏	A great visible Eclips.
	35	☉	May	21	10	♊	Not to be seen by us.
1678	31	☽	Aprill	26	16	♏	This will not be visible in *Eur.*
	32	☽	October	19	7	♉	This will be a great Eclips, it fals in the eleventh.
1679	36	☉	April	1	22	♈	Not to be seen in *Europe*.
	33	☽	Aprill	15	6	♏	Visible to most parts of *Europe*.
	37	☉	Septemb.	24	12	♎	Neither of these visible to us.
	34	☽	October	9	26	♈	
1680	38	☉	March	20	11	♈	But not visible to us.
	39	☉	Septemb	12	1	♎	
1681	35	☽	Februar.	23	15	♍	Not visible to us.
	40	☉	March	9	29	♓	Nor this.
	41	☉	Septemb	2	20	♍	Nor this neither.
	36	☽	August	18	6	♓	But this will appeare total to all *Europe*, 'tis in the 8 House celebrated.

Yeare of Chriſt.	Number of their Eclipſes.	Character of	Month.	Days.	Degrees.	Signes.	
	37	☽	*Februar.*	11	4	♍	Totall and viſible to all *Europe*.
1682	38	☽	*Auguſt*	8	25	♒	This Eclips will be central but we ſhall ſcarcely behold it.
	42	☉	*January*	17	8	♒	The *Suns* Eclips at his ſetting.
1683	39	☽	*Februar.*	1	23	♌	Not to be ſeen by us.
	40	☽	*July*	27	14	♒	This is not viſible to us.
	43	☉	*January*	6	26	♑	Not viſible to us.
	41	☽	*June*	16	6	♑	Nor this.
	44	☉	*July*	2	21	♋	This will be a moſt terrible Eclips to behold; the *Suns* body will be wholly darkned.
1684							
	42	☽	*D.cemb.*	11	1	♋	This will be a great Eclips.
	45	☉	*Decemb.*	25	15	♑	Not to be ſeen of us in *England*.
	43	☽	*June*	6	26	♒	Not viſible to us.
	44	☽	*Novemb.*	30	20	♊	*London* beware.
1685	45	☽	*D.cemb.*	1	19	♊	Totall to all *Europe*; it fals in the tenth Houſe. *Londons* ſign.
1686	46	☉	*May*	12	2	♊	Not conſpicuous to us.
	46	☽	*Novemb.*	19	8	♊	Viſible in the ninth, *London*.
	47	☉	*May*	1	21	♉	A great Eclips, but not viſible to us.
1687	47	☽	*May*	16	6	♐	Not viſible.
	48	☉	*October*	25	13	♏	Hardly perceptible anywhere.
	48	☽	*April*	5	27	♎	Viſible, the *Moon* riſes eclipſed.
1688	49	☉	*April*	19	10	♉	Not viſible.
	49	☽	*Septemb*	29	17	♈	Viſible, but not to all *Europe*.
	50	☉	*October*	14	2	♏	
	50	☽	*March*	25	16	♎	A very great eclips, it is in the
1689	51	☽	*Septemb.*	18	6	♈	twelfth. A great defect in the Houſe of Death.

Yeare of Chriſt.	Number of their Eclipſes.	Character of	Month.	Days.	Degrees.	Signes.	
	51	☉	*Februar.*	28	21	♓	Not to be ſeen of us.
	52	☽	*March*	14	5	♎	Viſible, and a very great Eclips.
1690	52	☉	*Auguſt*	24	11	♍	Neither of theſe viſible to us.
	53	☽	*Septemb.*	8	26	♓	
	53	☉	*Februar.*	17	9	♓	None viſible this yeare to *Europe*.
1691	54	☉	*Auguſt*	13	1	♍	
	54	☽	*January*	23	14	♌	Not viſible to us.
	55	☉	*Februar.*	6	28	♒	
1692	55	☽	*July*	17	6	♒	A Totall Eclips, viſible in the Weſt.
	56	☽	*January*	11	2	♌	Not ſeen by us.
	57	☽	*Februar.*	11	3	♍	A very great Eclips viſible;
1693	58	☽	*July*	17	6	♒	What if *France* ſuffer? Not viſible.
	59	☽	*January*	1	22	♋	*Scotland*, *Holland* and *Zealand*, you are concerned herein.
1694	56	☉	*June*	12	2	♋	Viſible and in the 8 Houſe.
	60	☽	*June*	26	15	♑	Viſible, but ſmall; yet help to aggravate *Oxfords* miſeries.
	61	☽	*May*	18	7	♐	Neither of theſe viſible.
1695	57	☉	*June*	1	21	♊	
	62	☽	*Novemb.*	10	29	♉	Viſible in the Houſe of friendſhip.
	58	☉	*Novemb.*	25	15	♐	
	63	☽	*May*	6	27	♏	Totall in the ninth Houſe.
1696	59	☉	*May*	20	10	♊	Not to be ſeen of us.
	64	☽	*October*	29	18	♉	Totall in the ſeventh Houſe.
	60	☉	*April*	11	2	♉	Neither of theſe viſible to us.
1697	65	☽	*April*	26	17	♏	
	66	☽	*October*	19	7	♉	Almoſt total in the eleventh in *Irelands* ſign.

Yeare of Christ.	their Eclipses.	Character of	Month.	Dayes.	Degrees.	Signes.	
1698	61	☉	March	31	21	♈	Neither visible to Europe.
	62	☉	Septemb.	23	11	♎	
	67	☽	March	5	26	♍	Almost totall in the 12 House.
		☽	August	30	17	♓	Not to be seen by us.
1699	63	☉	March	21	11	♈	Nor this neither.
	64	☉	Septemb.	13	1	♎	A very great visible *Solar Eclips* and will have great Effects.
1700	68	☽	Februar.	24	14	♍	None Visible in *Europe* this Year.
	69	☽	August	19	6	♓	

Thus have you a *Catalogue* of one Hundred thirty three *Eclipses*, *viz.* sixty four *Solar Eclipses*, and sixty nine *Lunar Eclipses*, with the times when they shall happen, from this present Year, unto one thousand seven Hundred

I shall now shew what these *Eclipses* signifie, according to the most approved *Authors* in every Face or Decanate throughout the twelve *Signes*.

Of

Of the Nature of Eclipses *in the foure* Triplicities.

AN Eclips either of the ☉ or ☽ in the Fiery Trigon declares the Death or Exile of some famous King or Prince, &c. Death of whole Heards of Cattell; great Wars, burnings of Townes, many Murthers, Slaughters, Thefts, hot and violent diseases; strange apparitions in the Air, many abortions in Women; scarcity of fruit; grand mutations, especially in those places subject to the Signe wherein the defect happens.

An Eclips of either Luminaries in the Airy Triplicity is the Precursor of Famine and pestilent Diseases, fierce Sicknesses, high and stormy Winds, blowing down Trees by the roots, and many houses.

An Eclips of either of the Lights happening in the Earthy Triplicity is the *Prodromus* of a great scarcity or want of Grain, and all sorts of things that grow on the Earth; as Herbs, Fruit, &c. sometimes it præsignifies an Earthquake.

An Eclips of either of the Lamps of Heaven falling in the Watry Triplicity, presageth a Rot or Consumption of the vulgar sort of People, many Rumours and Discontents, great Seditions and expectation of Warres, destruction of Water-fowl, and death of Fishes; great Inundations and overflowings of the Sea-banks.

This of Eclipses in general, but for a more particular satisfaction observe the following Rules.

What is signified by the Suns suffering an Eclips in any one Decanate of the twelve Signes.

AN *Eclips* of the *Sun* in the first Decade of *Aries* portends Rumours of Wars, and Motions of Armies, continuall Expeditions, Seditions, and controversies, great intemperancy of the Aire, an excessive Drought.

2. *Decade of* ♈.

When the *Suns* Light is obscured in the second face of ♈, it brings some King or great Person under restraint; it addes also sorrow and death unto him, the destruction of Fruit-trees, a rottennesse and putrefaction of such things as grow on the Earth, by which means Men and Beasts are afflicted.

3. *Decade of* ♈.

When in the third Decanate of ♈, its the forerunner of Lamentation and woe to most Men, and the death of some Woman of great note, destruction of smaller Beasts or Cattell.

Of ♉ *first Decade thereof.*

When the *Sun* shall suffer a defect in either of the first ten Degrees of ♉, it brings misery and affliction to all Negotiators, Agents or Solicitors, or such as are imployed in publicke affaires; many will busie themselves in unnecessary employments, and bring trouble to themselves thereby; it also prefages hart to Corn.

2. *Decade of* ♉.

An Eclips of ☉ in the second Face of ♉, foretels many difficulties and discommodities to Travellers; many abortions to women; it signifies also the production of Monsters, or births unnatural.

3. *Decade of* ♉.

When in the third Decanate of ♉, it prefageth both Plague and Famine, Mortality among all sorts of great Beasts; as Horses, Cow, Oxen &c.

Of ♊ *the first Face thereof.*

If the *Sun* shall suffer a Defect in the first ten Degrees of *Gemini*, there will be dissentions, strifes and seditions among Clergy men, and among Merchants or Mechanicks great hatred, and contempt of Lawes, neglect of godly Exercises, breach of Covenants and Contracts.

2. *Decade of* ♊.

An Eclips of the *Sun* in the second ten Degrees of *Gemini*, imports many Murthers, much robbing at Land, many Piracies at Sea, fruitlesse Treaties, turbulent and scurrile Petitions the common People grate the ears of their Governours withall.

3. *Decade of* ♊.

When the *Sun* is obscured in the last ten Degrees of *Gemini*, it is attended with the death of some King or eminent Person, various losses and crosses to the Republique; great Trouble in the management of civill affairs, much infortunacy to most men, both *Superiour* and *Inferiour*.

Of ♋ *and the first Decade thereof.*

An Eclips of the *Sun* in the first Face of *Cancer*, signifies much trouble in the Aire, a strange vicissitude of weather; men will be inclinable to Wars and Controversies, and apt to violate Leagues and Covenants, there will be many religious deceits put in practice.

2. *Decade of* ♋.

When in the second Face of ♋, Fountains and Rivers are dryed up, there will be much incontinency in men and women, and very much knavery and circumvention practised.

3. *Decade of* ♋.

If in the last Decade of ♋, many diseases and seditions are threatned unto the men of those Countreys subject to ♋. Small Pox, Dropsie, *Morbus Gallicus*, paines in the Stomack, Consumption.

Of ♌, *and the first Face thereof.*

When the *Sun* shall be Eclipsed in the first Decade of ♌, it signifies the death of some famous Prince or great Man;

Scarcity of Graine; if the Prince misse death, he escapes not many misfortunes equivalent.

2. *Decade of* ♌.

An Eclips of the *Sun* here imports great tribulation and sorrow, and many dammages unto Kings, and great Personages, (why not death? we had an Eclips of the *Sun* in 1654. in this Decade, and we hear since that, the Pope is dead, and the King of the *Romans*) and the prime of the Nobility, &c.

3. *Decade of* ♌.

If in the third Decade, it presages many Captivities, beseiging of Towns and Castles, many robbings and plunderings, profanation of holy places, a destruction of Horses by Murrain.

Of ♍, *the first Face thereof.*

When an Eclips of the *Sun* happens in the first Face of ♍, it threatens the miserable and lamentable death of some great Prince or Nobleman; a very great slaughter of men, a dearth of Corne and all manner of sustenance fit for the support of Man.

2. *Decade of* ♍.

If in the second it denotes a Famine, Plague, many Seditions among men, great Drought, thin crops of Corn.

3. *Decade of* ♍.

An Eclips of the *Sun* in the third Face of *Virgo*, threatens miseries to most Mercuriall Men, as *Painters, Poets, Printers, Stationers*, &c. they will be driven to extreame want. It produceth many Murthers, Banishments, &c. stirs up harsh fancies in *Satyrical* Poets, by writing which, they'l reap reproach.

Of ♎, *and first Decade thereof.*

An Eclips of the *Sun* in the first ten Degrees of *Libra* ingenders corruption in the Aire, whence a Plague followes; it incites youth to much wantonnesse and vain delight; Provision will be very dear.

2. *Face of* ♎.

When ☉ shall be obscured in the second Face of ♎, it portends the death of some eminent King or Nobleman; stirs up Seditions, trouble about Customes and Priviledges, it is also the forerunner of a Famine. But

3. *Face of* ♎.

But if the *Sun* shall be Eclipsed in the third Decade of *Libra*, there will follow high and wonderfull Controversies among the Nobility, and much dammage and detriment will befall them in their Estates, by Prodigality; it also imports the Razing the foundation of an Ancient Family.

Of ♏, *and the first Face thereof.*

In the first Decade of ♏, if the *Sun* shall be obscured, many Murthers, Tumults, Dissentions, Captivities, Treasons, and villanous underhand practices are threatned.

2. *Decade of* ♏.

If the *Sun* shall suffer an Eclips in the second Face of ♏, it presageth the destruction of some King or great man, and shews him averse to Armies or wars.

3. *Decade of* ♏.

An Eclips of the *Sun* in the third Face of *Scorpio*, signifies the coming in of some Tyrant which shall be a stranger, and that the present Ruler shall become odious to all men, by reason of his sloathfulnesse and dulnesse; sometimes it signifies the deposing of a King, or a great dislike of him.

Of ♐, *and the first Decade thereof.*

An Eclips of the *Sun* in the first Face of ♐, imports dangerous Seditions among men, and that men shall be averse to all manner of accommodations, or Treaties; the Prince as well as the Peasant deeming and dreading deceits in those they deal with.

2. *Decade of* ♐.

In the second it portends the Death or Destruction of those Cattell that bray, and of the bigger sort of Beasts that are usefull for mankind.

3. *Decade of* ♐.

In the third Decade, if the *Sun* shall be Eclipsed, Horses shall be much prejudiced and afflicted, and Armies then on foot thereby; the Nobility and Gentry much crossed, and they most simply and foolishly undoe themselves.

Of

Of ♍, the first Face thereof.

When the *Sun* suffers an Eclips in the first Face of ♍, it imports unhappy chances, and strange casualties to attend great men, and that some King or Person of eminency shall flit and shift his place or habitation, and that there shall be a Revolting or Rebellion of the Nobles, and vulgar also from him; and that the Prince by his Covetousnesse or Oppression shall cause many Insurrections.

2. *Decade of* ♍.

If the *Sun* shall be Eclipsed in the second Decade of *Capricorn*, the Spirits of Souldiers shall be set against their Commanders, as also against their Emperour or King; but they shall not prosper. Scarcity of grain is threatned, and many people will dye for want of bread.

3. *Decade of* ♍.

An Eclips of the *Sun* in the third Face of ♍, is the *Prodromus* of Famine, and great Penury and want to the Husbandman, bad Harvests, &c. and the Motion of a King or great Person in a tumultuous manner or way.

Of ♒, the first Face thereof.

An Eclips of the *Sun* in the first Face of ♒ presageth publique sorrow and mourning to Gentlemen or men of the highest ranke, but comfort to the poor Husbandman.

2. *Decade of* ♒.

If the *Sun* shall be Eclipsed in the second Decade of *Aquary*, then will Thefts be countenanced by men in Authority; there will be Robberies, Rapines, Earthquakes, Famine, Monopolies.

3. *Decade of* ♒.

The *Sun* darkned (I meane to our sight) in the third Decanate of ♒, foretels the death of field-Cattell, and most Creatures of a Brutish kind; also great Inundations to succeed.

Of ♓, the first Face thereof.

When the *Sun* shall suffer obscurity in the first ten Degrees of *Pisces*, it prenotes the draining of the Rivers, and that the Sea-

Sea-coasts shall be unfortunate, and Fishes driven far from the Shore.

2. *Decade of* ♓.

If in the second Decade, it is the designation of the Death of a famous and most excellent man, Destruction and waste of Fish neer the Sea Towns, it signifies an Earthquake and the questioning of some Churchman.

3. *Decade of* ♓.

An Eclips of the *Sun* in the last Decade of *Pisces*, presageth Cruelty, Sedition, and bitternesse of Spirit, and the inhumanity of Souldiers, much controversie among Clergymen and Lawyers.

What the Moon *signifies by being Eclipsed in any of the Decades or Faces of the twelve* Signes.

Of ♈, the first Face thereof.

WHEN the *Moon* shall lose her Light in the first Decade of ♈, she presages that *Feavers* shall be very rife; many Houses fired, Woods shall be burnt and destroyed; the Aire will be hot and dry; many Caterpillars and destructive vermine will then appear.

2. *Decanate of* ♈.

If in the second Decade of ♈, there followes a generall pestilence and fatality in most Diseases, &c.

3. *Decanate of* ♈.

An Eclips of the *Moon* in this Face, imports many abortions, many dangers unto women, the death of many Feminine persons of Quality.

Of ♉, the first Face thereof.

When the *Moon* shall suffer obscurity in the first ten Degrees of ♉, the *Murrain*, or some worser disease reignes generally among Cattell.

If

2. *Decade of* ♉.

If she be Eclipsed in the second Face of ♉, then is signified the death of some Queen, and a dearth of Corn, and a barrennesse of things that grow on the Earth.

3. *Decade of* ♉.

If she shall be deprived of her light in this Decanate, she will then signifie a Plague among noxious Creatures, and all sorts of offensive vermine.

Of ♊, *the first Face of it.*

When the *Moone* shall be Eclipsed in the first Face of ♊, it portends the Incursions and Rapines of Enemies; fraudulent Negotiations, violent Petitions, many Misslives, much employment for Scribes and Secretaries.

2. *Decanate of* ♊.

When the *Moon* shall be Eclipsed in the second Decanate of ♊, it signifies the sudden motion of Armies, and declares mens Solicitations and cares, both of private and publique affairs, and that Judges will be carefull of executing Justice.

3. *Decade of* ♊.

An Eclips of the *Moon* in the third Face of ♊, foretels the death of a famous and eminent Man, and for the most part he shall fortune to be a Schollar.

Of ♋, *the first Face thereof.*

An Eclips of the *Moon* in this Decanate of ♋, wholly excites and stirs up mens mindes to War, Treachery, and Apostacy.

2. *Decade of* ♋.

An Eclips of the *Moon* in this Decade foretels most bitter and sharp exactions, intolerable assessements and burthens to afflict and oppresse the commonalty; much harm at Sea.

3. *Decade of* ♋.

When the *Moon* is Eclipsed in this Face there followes many diseases to women, and sudden and unexpected deaths to many of the meaner and more ignoble sort of People.

Of ♌, *and the first Face thereof.*

When the *Moon* shall be Eclipsed in this Decade, it denotes a suddain evill, or infirmity to befall some great Prince, or the death of some eminent or very much noted Person.

2. *Decade of* ♌.

If the *Moon* suffer an Eclips in this Decanate, it signifies the Progresse of some King, and some strange Mutation or Catastrophe in mundane affaires.

3. *Decade of* ♌.

An Eclips of the *Moon* in the third Decade of *Leo*, signifies the discontentednesse of People generally, and that they shall be given to novelties, and desirous of new Lawes, and Governours.

Of ♍, *the first Face thereof.*

An Eclips of the *Moon* in the first Face of *Virgo* presageth grand sicknesses unto Kings; manifold Discords and Dissentions universally raging amongst men.

2. *Decade of* ♍.

An Eclips of the *Moon* in this Face foretels destruction and calamities to Counsellors, Lawyers, Secretaries, &c.

3. *Decade of* ♍.

When the *Moon* is eclipsed in this Decanate, mankind is generally afflicted with many diseases; there will be much scarcity of bread, and much want of all sorts of Grain.

Of ♎, *and first Decade thereof.*

When the *Moon* suffers the losse of her borrowed Light in this Decanate, there shall follow many hail-storms, much ill weather, turbulent winds, violent tempests, very harmfull.

2. *Face of* ♎.

If the *Moon* shall be darkned in this Face, it threatens a Rot to fall among Catchpoles, Pettifoggers, Informers, or (as they are grown in use now) Trappanners, and such like Cattell, and that they shall severly suffer for their knavery.

3. *Face of* ♎.

An Eclips of the *Moon* in the third Decanate of *Libra*, signi-

fies the death of some noted and eminent Person; and that men pretending Religion shall raise seditions in the courts of Kings or Princes.

Of ♏, the first Face of it.

When the *Moon* suffers an Eclips in this Decanate, there are threatned many terrible Thunders, fearfull Lightnings, great Earthquakes oftentimes, a multitude of destructive Creatures in the Waters.

2. *Decade of* ♏.

And if the *Moon* shall suffer an Eclips in this Decade, it signifies sharp and hot Feavers to afflict men, and that Siccity destroyes the Olives, and infects the Air.

3. *Decade of* ♏.

If the *Moon* suffers an Eclips in this Decanate there will be many Murthers, Seditions, and all manner of wretchedness will follow; Mankind generally oppressed with abundance of obnoxious diseases.

Of ♐, and the first Decade thereof.

When the *Moon* shall be Eclipsed in the first Face of *Sagittary*, there will follow many Thefts and Rapines, sometime Murthers.

2. *Decade of* ♐.

If the *Moon* shall suffer Darkness in the second face of *Sagittary*, it signifies diseases to range among Horses and Mules, &c. and that the Seas will be troubled with Pyrates.

3. *Decade of* ♐.

If the *Moon* shall suffer an Eclips in the last Decade of *Sagittary*, a plague followes, and great Evills afflict all mankind, and there will be among men Consumptions more then ordinary.

Of ♑ the first Face thereof.

An Eclips of the *Moon* in the first face of *Capricorn* incites men to slander, scandalize and asperse one the other; and signifies that a great Person or man of Eminency shall come to an ill end.

2. *Decade of* ♑.

When the *Moon* shall be Eclipsed in the second Decade of *Capricorn*, the Souldiers shall make Tumults and Uproares, and oftentimes incursions into neighbour Countreys, and there shall be Captivities and Plundrings.

3. *Decade of* ♑.

If the *Moon* shall suffer Eclips in the last Decade of *Capricorn*, it presages the death of a King, Conspiracies in the People, and that there will be many Mutinies.

Of ♒, the first Face thereof.

An Eclips of the *Moon* in the first Decade of *Aquary*, signifies a King shall be perplexed, and shall not enjoy his health.

2. *Decade of* ♒.

An Eclips of the *Moon* in the second Decade of *Aquary*, plagues the poor Countryman, and hinders his Seed-time.

3. *Decade of* ♒.

An Eclips in the last face of *Aquary*, presages a wonderfull mutation in all affaires, and (sayes my Author) it imports a change for the better; it also signifies a relaxation from many former Oppressions.

Of ♓, the first Face thereof.

When the *Moon* suffers an Eclips in the first Face of *Piscis*, it is the presager of much sorrow to redound unto Bishops, Priests, and other Church-Officers.

2. *Decade of* ♓.

If the *Moon* shall be Darkned in this Decade, 'tis the forerunner of the death of some eminent Person or Persons.

3. *Decade of* ♓.

And if the *Moon* shall lose her borrowed light in the last Dacade of *Piscis*, it imports many Robberies, and Rapines, and Villanies to be perpetrated both at Sea and Land.

I shall here present the *Reader* with a Glass wherein he may behold the very face, or true ground of my preceding *Astrologicall* Conjectures upon the Conjunctions of *Saturn* and *Mars*, by comparing it with the foregoing Catalogues of *Conjunctions*, and *Eclipses*.

Here follows a Table of the Conjunctions and Aspects of the Planets for the same term of Time as the forementioned Conjunctions of ♄ and ♂.

Years of Christ.	Months	Days.	Aspects.	Characters	Degrees.	Signes.	Signes.	
1656	Decemb.	16	□	☉ ♄	6	♑	♒	These two respect the
	Decemb.	21	☌	♆ ♂	27	♐	♏	subject of the Book.
1657	Februar.	4	□	☉ ♆	27	♐	♓	The *Eclipses* that happen this Year, together with these Configurations, have relation to, or are co-incident with the Conjunction of *Saturne* and *Mars*, *viz.* the subject of this Booke; and therefore I shall take no peculiar notice of them here.
	Februar.	14	□	♄ ♂	5	♓	♒	
	March	12	☌	☉ ♄	3	♈	♈	
	May	21	□	☉ ♂	10	♊	♓	
	May	29	☍	☉ ♆	18	♊		
	June	4	□	♆ ♂	20	♊	♓	
	June	10	□	☉ ♄	29	♍	♊	
	August	15	□	♄ ♆	5	♈	♋	
	Septemb.	21	☍	☉ ♄	9	♓	♋	
	Septemb.	22	□	☉ ♆	10	♋	♓	
	Septemb.	27	☌	☉ ♂	15	♈	♓	
	October	1	□	♄ ♆	10	♋	♓	
	Decemb.	5	☌	♄ ♂	17	♈	♓	
	Decemb.	16	☌	☉ ♆	5	♋	♒	
	Decemb.	27	□	☉ ♄	18	♓	♒	
1658	March	24	☌	☉ ♄	15	♈	♓	He that would be satisfied in the grounds of my Predictions of *Austria*, *Livonia*, *England*, and the *Netherlands*, let him observe the many *Conjunctions* and *Aspects* that are celebrated in the Ascendents of those Places, together with the
	May	1	☍	♆ ♂	9	♋	♓	
	May	7	□	♄ ♂	12	♋	♓	
	May	18	□	♄ ♆	12	♋	♓	
	June	23	□	☉ ♄	12	♋	♓	
	July	4	☍	☉ ♆	22	♋		
	Septemb.	21	☍	☉ ♂	9	♓		
	October	4	☍	☉ ♄	21	♓		
	Novemb.	11	□	♂ ♆	13	♌	♍	

Years of Christ.	Months.	Days.	Aspects.	Characters	Degrees.	Signes.	Signes.	
1659	January	9	□	☉ ♄	1	♍	♒	*Eclipses* of the *Luminaries*, and he cannot want (in Art) a reasonable satisfaction. The blind Woman of *Lipsius* could not see the *Sunne* at noone-day; nor can the Ignorant see Reason when 'tis before them.
	January	17	☌	☉ ♆	8	♌	♒	
	April	6	☌	☉ ♄	27	♉	♈	
	April	13	□	☉ ♆	4	♑	♌	
	June	18	☌	♄ ♂	24	♊	♈	
	July	6	□	☉ ♄	24	♋	♉	
	August	2	□	♆ ♂	23	♈	♌	
	August	6	☍	☉ ♆	24	♌		
	August	10	□	☉ ♂	27	♈	♌	
	Novemb.	14	□	♆ ♂	12	♊	♍	
	Novemb.	21	☌	☉ ♂	10	♊	♐	
	Novemb.	24	□	☉ ♆	13	♍	♐	
1660	January	21	□	☉ ♄	12	♍	♒	They that know when *Tartary* suffers, are not ignorant when *Ireland* weeps, nor when *Italy* murmurs; no, nor when *Poland* loses neither; here are eight Configurations, and one *Eclips* of the *Sun* in *Scorpio*, the *Horoscope* of *Bavaria*. *Tartary*, *Italy*, *Ireland* and *Poland* are all in □, and ☌ to it.
	Februar.	6	□	♆ ♂	10	♊	♍	
	Februar.	17	☌	☉ ♆	9	♍	♓	
	Februar.	28	□	☉ ♂	19	♓	♊	
	April	18	☌	☉ ♄	9	♉	♍	
	July	18	□	☉ ♄	6	♌	♍	
	July	27	☍	♆ ♂	16	♍		
	Septemb.	6	☍	☉ ♆	24	♍		
	October	26	☍	☉ ♄	15	♍		
	Decemb.	22	□	☉ ♆	13	♑	♒	
1661	January	13	□	♆ ♂	14	♑	♒	
	Februar.	2	□	☉ ♄	24	♍	♒	
	March	6	□	♄ ♂	24	♍	♒	
	March	18	☌	☉ ♆	9	♈	♑	
	April	28	☌	♆ ♂	5	♑	♈	
	May	1	☌	☉ ♄	21	♉	♍	
	June	16	□	☉ ♆	5	♋	♑	
	July	30	□	☉ ♄	18	♌	♍	
	October	6	☍	☉ ♆	24	♑		
	Novemb.	8	☍	☉ ♄	26	♍		

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Here follows a Table of the Conjunctions and Aspects of the Planets for the same term of Time as the forementioned Conjunctions of ♄ and ♂.

Years of Christ.	Months	Days.	Characters of the Aspects.	Degrees.	Signes.	Signes.	
1656	Decemb.	16	☐ ☉ ♄	6	♑	♍	These two respect the subject of the Book.
	Decemb.	21	☌ ♆ ♂	27	♐	♏	
1657	Februar.	4	☐ ☉ ♆	27	♐	♒	The *Eclipses* that happen this Year, together with these Configurations, have relation to, or are co-incident with the Conjunction of *Saturne* and *Mars*, *viz.* the subject of this Booke; and therefore I shall take no peculiar notice of them here.
	Februar.	14	☐ ♄ ♂	5	♑	♑	
	March	12	☌ ☉ ♄	3	♑	♈	
	May	21	☐ ☉ ♂	10	♊	♓	
	May	29	☍ ☉ ♆	18	♊		
	June	4	☐ ♆ ♂	20	♊	♓	
	June	10	☐ ☉ ♄	29	♍	♊	
	August	15	☐ ♄ ♆	5	♈	♋	
	Septemb.	21	☍ ☉ ♄	9	♑	♑	
	Septemb.	22	☐ ☉ ♆	10	♋	♑	
	Septemb.	27	☌ ☉ ♂	15	♈	♑	
	October	1	☐ ♄ ♆	10	♋	♑	
	Decemb.	5	☌ ♄ ♂	17	♈	♑	
	Decemb.	16	☌ ☉ ♆	5	♋	♒	
	Decemb.	27	☐ ☉ ♄	18	♑	♒	
1658	March	24	☌ ☉ ♄	15	♈	♑	He that would be satisfied in the grounds of my Predictions of *Austria*, *Livonia*, *England*, and the *Netherlands*, let him observe the many *Conjunctions* and *Aspects* that are celebrated in the Ascendents of those Places, together with the
	May	1	☍ ♆ ♂	9	♋	♑	
	May	7	☐ ♄ ♂	12	♋	♑	
	May	18	☐ ♄ ♆	12	♋	♑	
	June	23	☐ ☉ ♄	12	♋	♑	
	July	4	☍ ☉ ♆	22	♋		
	Septemb.	21	☍ ☉ ♂	9	♑		
	October	4	☍ ☉ ♄	21	♑		
	Novemb.	11	☐ ♂ ♆	13	♌	♎	

Years of Christ.	Months.	Days.	Characters of the Aspects.	Degrees.	Signes.	Signes.	
1659	Januar	9	☐ ☉ ♄	1	♎	♒	*Eclipses* of the *Luminaries*, and he cannot want (in Art) a reasonable satisfaction. The blind Woman of *Lipsius* could not see the *Sunne* at noone-day; nor can the Ignorant see Reason when 'tis before them.
	January	17	☌ ☉ ♆	8	♌	♒	
	April	6	☌ ☉ ♄	27	♉	♈	
	April	13	☐ ☉ ♆	4	♉	♌	
	June	18	☌ ♄ ♂	24	♊	♈	
	July	6	☐ ☉ ♄	24	♋	♑	
	August	2	☐ ♆ ♂	23	♈	♌	
	August	6	☍ ☉ ♆	24	♌		
	August	10	☐ ☉ ♂	27	♈	♌	
	Novemb.	14	☐ ♆ ♂	12	♏	♍	
	Novemb.	21	☌ ☉ ♂	10	♏	♐	
	Novemb.	24	☐ ☉ ♆	13	♍	♐	
1660	January	21	☐ ☉ ♄	12	♎	♒	They that know when *Tartary* suffers, are not ignorant when *Ireland* weeps, nor when *Italy* murmurs; no, nor when *Poland* loses neither; here are eight Configurations, and one *Eclips* of the *Sun* in *Scorpio*, the *Horoscope* of *Bavaria*. *Tartary*, *Italy*, *Ireland* and *Poland* are all in ☐, and ☌ to it.
	Februar.	6	☐ ♆ ♂	10	♏	♍	
	Februar.	17	☌ ☉ ♆	9	♍	♓	
	Februar.	28	☐ ☉ ♂	19	♓	♊	
	April	18	☌ ☉ ♄	9	♉	♎	
	July	18	☐ ☉ ♄	6	♌	♎	
	July	27	☍ ♆ ♂	16	♍		
	Septemb.	6	☍ ☉ ♆	24	♍		
	October	26	☍ ☉ ♄	15	♎		
	Decemb.	22	☐ ☉ ♆	13	♑	♒	
1661	January	13	☐ ♆ ♂	14	♑	♒	
	Februar.	2	☐ ☉ ♄	24	♎	♒	
	March	6	☐ ♄ ♂	24	♎	♒	
	March	18	☌ ☉ ♆	9	♈	♑	
	April	28	☌ ♆ ♂	5	♑	♈	
	May	1	☌ ☉ ♄	21	♉	♎	
	June	16	☐ ☉ ♆	5	♋	♑	
	July	30	☐ ☉ ♄	18	♌	♎	
	October	6	☍ ☉ ♆	24	♑		
	Novemb.	8	☍ ☉ ♄	26	♎		

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Years of Christ.	Months	Dayes.	Aspects.	Characters of the Aspects.	Degrees.	Signes.	Signes.	
	January	1	☌	☌ ☉	19	♋	♍	
	January	21	□	♆ ☉	13	♏	♒	
	Februar.	13	□	☉ ♄	5	♐	♓	
	April	3	□	☌ ☉	24	♈	♋	
	April	18	☌	☉ ♆	9	♉	♏	
	May	12	☌	♄ ☉	2	♊	♐	
1662	July	17	□	☉ ♆	5	♌	♎	
	August	12	□	☉ ♄	29	♌	♎	
	October	12	☌	☌ ♆	19	♎		
	Novemb.	6	☌	♆ ☉	24	♎		
	Novemb.	19	☌	☉ ♄	8	♐		
	Decemb.	22	☌	☌ ☉	12	♍		
	Februar.	23	□	☉ ♆	14	♐	♓	
	Februar.	27	□	♄ ☉	17	♐	♓	
	March	12	□	☌ ♆	15	♐	♓	
	March	15	□	♄ ☌	17	♐	♓	
	May	24	☌	♄ ☉	14	♐	♊	
	June	29	☌	♆ ☌	6	♐	♊	
1663	July	6	☌	♄ ☌	11	♐	♊	
	August	19	□	☉ ♆	6	♐	♍	
	August	23	□	☉ ♄	11	♐	♍	
	October	11	☌	♄ ♆	14	♐	♐	
	Novemb.	3	□	☉ ☌	21	♌	♎	
	Decemb.	1	☌	♄ ☉	19	♐		
	Decemb.	7	☌	☉ ♆	26	♐		
	Februar.	2	☌	☉ ☌	24	♌	♒	
	March	7	□	♄ ☉	28	♐	♓	
	March	24	□	☉ ♆	16	♍	♈	
1664	May	7	□	☌ ☉	27	♉	♌	
	June	5	☌	☉ ♄	25	♊	♐	
	Iune	24	☌	♆ ☉	13	♋	♍	
	June	27	□	♄ ☌	23	♎	♐	

The three *Eclipses* in *Virgo*, presageth Miseries to *France*, with other concomitant Configurations; and if poor *Spaine* suffer not in a most wretched manner, I must confesse I know not what so many *Configurations* ☌ in (in so short a time) nifie. The *Ascendent* of *Englands* chiefe City is opposite to the Ascendent of Spaine; therefore poor *London* may most assuredly look for, and expect some unhappy disasters to befall her.

Poor *Jupiter* (the Patron of Religion) is in his fall, *viz.* Capricorn, and there afflicted to purpose. When *Religion* suffers *Shipwrack*, then may all men bid *Faith* and *Honesty* farewell. However

Years of Christ.	Month.	Dayes.	Aspects.	Characters of the Aspects.	Degrees.	Signes.	Signes.	
	July	23	□	♆ ☌	9	♑	♍	
	Septemb.	4	□	☉ ♄	22	♏	♐	
	Septemb	21	□	♆ ☉	9	♑	♍	
	Decemb.	11	☌	♄ ☉	1	♍		
	Decemb.	18	☌	♆ ☌	25	♍		
	January	8	☌	☉ ♆	29	♍		
	March	4	☌	☌ ☉	24	♓		
	March	18	□	☉ ♄	9	♍	♈	
	May	1	□	♆ ☉	21	♒	♉	
	May	20	□	☌ ♆	22	♒	♉	
	June	17	☌	☉ ♄	6	♋	♍	
1665	July	19	☌	♄ ☌	4	♋	♍	
	July	31	☌	☉ ♆	17	♌	♒	
	September.	15	□	♄ ☉	3	♎	♍	
	September.	18	☌	♆ ☌	12	♌	♒	
	October	25	□	☉ ♆	14	♏	♒	
	Decemb.	4	□	☌ ☉	23	♍	♐	
	Decemb.	21	☌	☉ ♄	12	♍		
	Februar.	12	☌	☉ ♆	5	♓		
	March	8	☌	☌ ☉	28	♓	♍	
	March	29	□	☉ ♄	20	♈	♍	
	May	27	☌	♆ ☌	26	♓	♍	
	June	7	□	♆ ☉	27	♓	♎	
1666	June	15	□	☉ ☌	4	♋	♎	
	June	29	☌	♄ ☉	17	♋	♍	
	July	11	□	♄ ☌	16	♎	♍	
	Septemb	6	☌	☉ ♆	24	♓	♍	
	Septemb.	27	□	♄ ☉	14	♎	♍	

ever let not the truly *Godly* and *Religious* distrust; for, *Qui curat Angelos in Cœlo, curat Vermiculos in cœno.* (*i.e.*) He who takes care for the Angels in Heaven, cares also for the little *Wormes* on the *Dunghill*. Therefore the true *Saint* should not fear, though he saw the World on *fire*.

How? shall *Holland*, *Scotland*, *England*, &c. suffer from the Influences of the heavenly bodyes? are not the Lamps of *Heaven* the productors of all *Terrene births*? and doe not the *Heavens* sound forth the Majesty of the Almighty? yes; but,

Nil

Years of Christ.	Months.	Dayes.	Characters of the Aspects.			Degrees.	Signes.	Signes.
1667	January	2	☌	☉	♄	23	♒	
	March	21	☌	☿	☉	11	♈	♓
	April	11	□	☉	♄	2	♉	♒
	May	8	☌	♂	☉	27	♉	
	June	18	□	♄	☿	1	♉	♒
	July	11	☍	☉	♄	29	♒	♋
	July	16	□	☿	☉	4	♉	♌
	August	4	☍	♄	♂	27	♋	♒
	October	8	□	☉	♄	26	♎	♒
	October	13	☍	☿	☉	1	♉	♏
1668	January	4	☍	♂	☿	26	♈	♎
	January	6	□	☉	☿	26	♒	♈
	January	7	□	♂	☉	27	♎	♒
	January	14	□	☉	♄	4	♒	
	April	2	□	♄	☿	12	♒	♉
	April	2	☍	☿	♂	11	♏	♉
	April	3	□	♄	♂	12	♏	♒
	April	16	☍	♂	☉	8	♏	♉
	April	22	□	☉	♄	13	♒	♉
	April	27	☌	☿	☉	18	♉	♉
	July	14	□	♄	♂	11	♏	♒
	July	22	☍	☉	♄	20	♌	♒
	August	3	□	♂	☉	21	♌	♏
	August	21	□	☉	☿	10	♊	♍
	Septemb.	4	☍	☿	♂	11	♊	♐
	October	19	□	☉	♄	7	♏	♒
	Novemb.	17	☍	☿	☉	6	♊	♐
	Decemb.	21	□	♂	☿	2	♊	♓
	January	23	☌	☉	♄	16	♒	
	Februar.	9	□	☿	☉	2	♓	♊
	April	12	□	♄	♂	24	♒	♉
	May	4	□	☉	♄	25	♒	♉

Nil prodet quod non læde possit idem. (*i.*)

Nothing there is so profitable, but to doe mischief is as able; And so are the *Lamps* of *Heaven* employed at this time, even for the scourge of the forenamed places.

The poore Nations of *Europe*, *viz.* *Swedland*, *Tartary*, *Italy*, *Ireland*, *Poland*, &c. are designed Sufferers by the Effects of these Configurations, and like *Cadmus* Souldiers *Marte ce-dunt proprio, per mutua vulnera Fratres.* (*i. e.*) They *fight*, they *wound*, they *slay* each man his Brother: *Death* they distribute one unto another.

We have many notable Aspects in *Kingly* Signes, and two *Solar* Eclipses in *Scorpio*, which (as *Ptolomy* telleth

Years of Christ.	Month.	Dayes.	Characters of the Aspects.			Degrees.	Signes.	Signes.
1669	May	20	☌	☿	♂	20	♊	
	June	24	☌	☉	☌	13	♋	
	August	4	☍	♄	☉	22	♒	♌
	Septemb.	26	□	☉	☿	14	♋	♑
	Novemb.	1	□	♄	☉	19	♒	♏
	Novemb.	15	□	☿	♂	14	♋	♑
	Decemb.	20	☍	☉	☿	10	♋	♍
1670	January	24	□	♄	♂	26	♏	♒
	Februar.	5	☌	☉	♄	28	♒	
	Februar.	15	□	♂	☉	7	♐	♓
	March	16	□	☿	☉	6	♈	♋
	May	17	□	☉	♄	7	♓	♊
	June	11	☍	☉	♂	1	♋	♍
	July	9	☌	☿	☉	27	♋	
	August	17	☍	☉	♄	4	♓	♏
	October	16	□	☉	♂	3	♏	♒
	October	28	□	☿	☉	17	♌	♏
	Novemb.	12	□	☉	♄	1	♐	♓
1671	January	2	☍	☿	☉	12	♌	♒
	Februar.	18	☌	♄	☉	10	♓	
	March	1	□	♂	☿	8	♉	♌
	May	31	□	☉	♄	19	♓	♊
	August	2	☌	☉	☌	20	♌	
	August	13	☌	☿	♂	29	♌	
	August	29	☍	☉	♄	16	♓	♍
	October	23	☍	♄	☿	13	♓	♍
	Novemb.	29	□	☉	☿	17	♍	♐

telleth us) presages the death of some *King*, or other eminent *Person*.

If ♓ *Pisces* be the Ascendent of *Portugal*, as *Origanus* and *Argoll* affirm, then will *Portugal* suffer much prejudice neer these times, the *Spaniard* will receive losse, for ♐ is in □ to ♓ and ☿ is in *Detriment*, and afflicted very much otherwayes. *Normandy*, *Flanders* undergoe a change. It *England* suffer lets not judge it strange; for there are three *Eclipses*, *viz.* two of the *Sun* and one of ☽ in *Aries*.

Yeare of Christ.	Month.	Dayes.	Characters of the Aspects.			Degrees.	Signes.	Signes.
	January	17	☌	♄	♆	17	♓	♍
	Februar.	22	☌	♆	☉	13	♓	♍
	March	1	☌	☉	♄	22	♓	
	April	17	□	☉	♂	8	♉	♒
	May	19	□	♆	☉	9	♊	♍
	June	12	□	☉	♄	2	♈	♋
	June	17	☌	♆	♂	12	♓	♍
	August	9	☌	♂	♆	22	♓	♍
1672	August	28	☌	☉	♂	17	♓	♍
	Septemb.	10	☌	♆	☉	28	♍	♍
	Septemb	11	☌	♄	☉	29	♓	♒
	Septemb.	12	☌	♄	♆	29	♓	♍
	Decemb.	6	□	☉	♄	25	♐	♓
	Decemb.	24	□	☉	♂	15	♑	♈
	Decemb.	26	□	♆	☉	17	♎	♑
	Decemb.	28	☌	♆	♂	18	♈	♎
	March	24	☌	☉	♄	5	♈	
	April	21	☌	♄	♆	10	♈	♎
	May	9	□	♆	♂	9	♋	♎
	May	14	□	♄	♂	12	♈	♋
	June	20	□	☉	♆	9	♋	♎
	June	26	□	♄	☉	14	♈	♋
1673	August	4	☌	♄	♆	15	♈	♎
	Septemb.	7	☌	☉	♂	25	♍	
	Septemb.	24	☌	♄	☉	12	♈	♎
	October	2	☌	♄	♂	11	♈	♎
	October	11	☌	☉	♆	28	♎	
	Novemb.	5	☌	♆	♂	4	♏	
	Decemb.	19	□	☉	♄	9	♈	♋

The *Eclipses* of the *Luminaries* in ♍ and ♓, and ♒ and ♌, together with the *Oppositions* of ♄ and ♆ in in ♍ and ♓, and ♈ and ♎, demonstrate miseries to *Spain*, and affright *France* fearfully; *Churchmen* suffer; *Hungaria* and *Muscovia* are concerned in the Effects of those precedent causes; and if you looke naturally you will find that poor *Brittain* and the *Netherlands* will hardly escape the maligni-ty of these *Oppositions*; for ♆ and ♄ changes great fore-token; A fivefold Cord is not so easily broken; there are five *Oppositions* of ♄ and ♆ in lesse then two years.

Years of Christ.	Months.	Dayes.	Characters of the Aspects.			Degrees.	Signes.	Signes.
	January	25	□	♆	☉	17	♒	♏
	Februar.	11	□	♄	♂	13	♍	♈
	March	27	☌	☉	♄	18	♈	
	March	28	□	♆	♂	16	♏	♒
	April	23	☌	☉	♆	13	♉	♏
1674	July	21	□	♆	☉	9	♌	♏
	July	27	☌	♆	♂	10	♉	♏
	October	8	☌	☉	♄	25	♈	♎
	October	22	☌	♆	♂	25	♉	♏
	Novemb.	2	☌	☉	♂	21	♉	♏
	Novemb.	10	☌	♆	☉	29	♏	
	January	1	□	☉	♄	22	♍	♈
	Februar.	28	□	♆	☉	18	♐	♓
	March	13	☌	♆	♂	19	♊	♐
	April	11	☌	☉	♂	2	♉	
	May	24	☌	♆	☉	15	♊	♐
1675	July	24	□	☉	♄	12	♉	♌
	July	26	□	♆	♂	10	♍	♐
	October	16	☌	☉	♆	3	♏	
	October	21	☌	♄	☉	9	♉	♏
	October	23	☌	♄	♂	9	♉	♏
	Decemb.	12	☌	♆	☉	1	♍	
	January	15	□	☉	♄	6	♒	♉
	January	15	☌	♂	♆	9	♍	
	Februar.	24	□	♄	♂	8	♒	♉
	March	29	□	☉	♆	21	♍	♈
	April	24	☌	☉	♄	15	♉	
1676	June	28	☌	☉	♆	17	♋	♍
	August	7	□	☉	♄	26	♌	♉
	Septemb.	10	□	☉	♂	28	♍	♊
	Septemb.	26	□	♆	☉	14	♎	♍
	Novemb.	3	☌	♄	☉	23	♏	♉
	Decemb.	15	☌	☉	♂	5	♋	♍

The last two years poor *Spain* and *France* did mourn under a burden greivous to be borne; So did th' *Hungarian* and *Muscovian*. So did the Jesuite and poor *Merchant* man. Now *England* mourns! The *Dutch* and *Scotch-men* bleed, *Gods* judgments often come with winged speed.

The ☌ of ♄ and ♂ fals in ♈, the ☽ is Eclipsed in ♋, suffers a totall defect there, she is Eclipsed twice in ♍ the opposite signe to to *Cancer* the *Ascendent* of *Scotland* and *Holland*.

Now poor *Ireland* suffers, for ♄ and ♂ are conjoyned in ♉, *viz.* her Ascendent. How she suffers let *Haly* tell us; *Si quando ♄ & ♂ fuerint in ♉ conjuncti, significat mortalitatem bestiarum, & quod Reges exibunt de regnis suis in alia, & accident multæ infirmitates hominibus*, &c.

Years of Christ.	Months.	Dayes.	Characters of the Aspects.			Degrees.	Signes.	Signes.
1677	January	13	♂	♆	☉	4	♒	♉
	January	27	□	☉	♂	20	♒	♉
	March	21	□	♂	☉	11	♈	♋
	May	5	□	☉	♆	26	♒	♉
	May	9	♂	♄	☉	29	♉	
	June	15	☍	♆	♂	27	♒	♌
	June	30	□	♂	♄	6	♊	♍
	August	4	☍	☉	♆	22	♒	♌
	August	21	□	♄	☉	10	♊	♍
	October	17	□	♆	♂	18	♒	♏
	Novemb.	1	□	☉	♆	19	♒	♏
	Novemb.	13	☍	♄	♂	7	♊	♐
	Novemb.	17	☍	☉	♄	7	♊	♐
	Decemb.	1	♂	♂	☉	20	♐	
1678	January	19	□	♄	♆	3	♓	♊
	Februar.	11	□	☉	♄	4	♓	♊
	Februar.	17	♂	♆	☉	10	♓	
	March	7	□	♄	♂	5	♓	♊
	March	24	♂	♆	♉	18	♓	
	May	24	♂	☉	♄	14	♊	♊
	June	13	□	♆	☉	2	♈	♋
	Septemb.	6	□	☉	♄	24	♍	♊
	Septemb.	11	☍	♆	☉	29	♍	♓
	October	21	□	☉	♂	8	♌	♏
	Decemb.	2	☍	♄	☉	21	♐	♊
	Decemb	6	□	☉	♆	25	♐	♓
1679	January	20	☍	♂	◉	11	♌	♒
	Februar.	27	□	♄	☉	18	♓	♊
	March	26	♂	☉	♆	17	♈	♊
	April	25	□	♂	☉	15	♉	♌
	June	9	♂	☉	♄	28	♊	♊
	July	21	□	♆	☉	9	♉	♌

&c. (i.) When ♄ and ♂ shall be joyned in ♉, it signifies a *Mortality* of *beasts*, and that *Kings* shall goe out of their owne Kingdomes into others, &c. *Haly de judic. Astr. pars* 8.

Now poor *London!* thou wilt have cause to remember the grand miseries thou didst undergoe in 1648. When *Saturn* and *Mars* were (as now they are) conjoyned in ♊. thou hadst then the *Sword* and *Pestilence* attend thee; many were the uproars and insurrections, which thou wast made sensible of; if thou canst now prevent the Effect in the cause, be wise for ever! *Spain* and *France* are concerned as any *Artist* may see by the Configurations and Eclipses here noted.

Years of Christ.	Months.	Dayes.	Characters of the Aspects.			Degrees.	Signes.	Signes.
	July	23	□	♄	♂	4	♋	♎
	Septemb.	16	☍	♆	♂	9	♉	♍
	Septemb.	22	□	☉	♄	8	♋	♎
	October	18	☍	♆	☉	5	♉	♍
	Decemb.	3	☍	♄	♂	6	♍	♑
	Decemb.	16	☍	☉	♄	5	♍	♑
1680	January	3	□	♆	♂	1	♉	♒
	January	11	□	☉	♆	2	♉	♒
	Februar.	3	♂	☉	♂	25	♒	
	March	11	□	♄	☉	2	♈	♋
	March	21	□	♂	♄	3	♈	♋
	May	2	♂	☉	♆	23	♉	
	June	10	♂	♆	♂	2	♊	
	June	23	♂	☉	♄	12	♋	
	August	26	□	☉	♆	15	♊	♍
	October	4	□	♄	☉	23	♋	♎
	Novemb.	22	☍	☉	♆	11	♊	♐
	Novemb.	22	□	☉	♂	11	♍	♐
	Novemb.	22	□	♂	♆	11	♍	♊
	Decemb.	28	☍	☉	♄	19	♋	♑
1681	Februar.	24	☍	☉	♂	15	♓	♍
	March	25	□	♄	☉	16	♈	♋
	May	29	□	☉	♂	19	♍	♊
	June	8	♂	♆	☉	28	♊	♊
	June	24	□	♂	♆	2	♋	♎
	July	8	♂	☉	♄	26	♋	
	August	12	□	♄	♂	1	♌	♍
	October	2	□	♆	☉	20	♋	♎
	October	19	□	☉	♄	7	♌	♍
	Decemb.	24	☍	♆	☉	15	♋	♑

The misery that atttends poor *Scotland*, *Russia*, and the *Netherlands* is so obvious, we need not say any thing of it here. *Jupiter* is in *Gemini* his fall, being opposite to *Sagittary*; what assurance have I that the refined *Religion*, and the true *Orthodox* Maintainers thereof, shall not be cast down and derided and detruded by a *Sect* as unworthy and *irreligious* as those *Gnostiques* of old that appeared in *Germany*? but let time the Mother of Truth discover this; for, *Tarda solet magnis rebus in esse fides.* Reports of great things are hard to be beleeved.

Years of Christ.	Months.	Dayes.	Characters of the Aspects.	Degrees.	Signes.	Signes.
	January	12	☌ ☉ ♄	4	♌	♒
	March	20	□ ♆ ☉	11	♈	♋
	April	10	□ ☉ ♄	1	♌	♉
	April	15	☌ ☌ ☉	6	♉	
	July	13	☌ ☉ ♆	1	♌	
1682	July	22	☌ ☉ ♄	11	♌	
	Septemb.	5	☌ ♆ ☌	13	♌	
	October	20	☌ ♄ ♆	20	♌	
	Novemb.	2	□ ♄ ☉	20	♌	♏
	Novemb.	3	□ ☉ ♆	21	♌	♏
	Decemb.	23	□ ☌ ☉	14	♒	♍
	January	19	☌ ♄ ♆	18	♌	
	January	25	□ ☉ ♆	17	♌	♒
	January	26	□ ♄ ☉	17	♌	♒
	April	1	☌ ☉ ☌	21	♈	♑
	April	23	□ ♆ ☉	13	♌	♉
	April	24	□ ☉ ♄	14	♌	♉
1683	May	16	☌ ♄ ♆	16	♌	
	July	13	□ ☉ ☌	1	♌	♏
	August	7	☌ ♄ ☉	24	♌	
	August	15	☌ ☉ ♆	2	♍	
	August	25	□ ♄ ☌	27	♌	♏
	September.	13	□ ♆ ☌	9	♍	♐
	December.	3	□ ☉ ♆	22	♐	♍
	February.	9	☌ ☉ ♄	1	♓	♍
	February.	26	☌ ♆ ☉	17	♓	♍
	April	25	□ ♄ ☌	28	♉	♌
	May	7	□ ☉ ♄	28	♉	♌
1684	May	23	□ ♆ ☉	14	♊	♍
	June	7	☌ ☉ ☌	27	♊	
	August	20	☌ ♄ ☉	8	♍	
	September.	15	☌ ☉ ♆	3	♎	

Now is *Bohemiah* sufficiently afflicted with *Famine*, and with other concomitant mischeifes. The *Eclipses* of these yeares together with these Configurations do seeme to threaten many miseries to poore *Italy*; it may be now with them, as in the time of *Horace*, who observed that, *Dii multa neglecti dederant Hesperiæ mala luctuosæ*; God neglected, plenteously plagued mournfull *Italy*. Here are no lesse then *eighteen* severall *Configurations* (and all of a crosse import) in the *Ascendent* of *Italy*.

France and *Spaine* are much concerned in the vicissitudes of these years; poor *London*! thou art also threatned, not only from these Configurations, but from the Eclips of the *Moon* in *December*, 1685. the *Solar* and *Lunar* defects in ♋ and ♑ presage the Ruine of some eminent Man or Men, viz. his or their banishment,

Years of Christ.	Months.	Dayes.	Characters of the Aspects.	Degrees.	Signes.	Signes.
	November.	30	☌ ♆ ☌	18	♑	
	December.	30	□ ♆ ☉	21	♑	♑
	January	28	□ ☉ ☌	21	♏	♒
	March	24	□ ☌ ♄	12	♐	♐
	March	26	☌ ☉ ♆	18	♑	♈
	May	18	☌ ☌ ☉	8	♊	♐
	May	21	□ ◐ ♄	11	♊	♏
1685	June	25	□ ♆ ☉	14	♋	♑
	September.	2	☌ ☉ ♄	21	♍	
	September.	14	□ ☌ ☉	2	♑	♑
	October	15	☌ ☉ ♆	3	♏	
	November.	4	□ ♆ ☌	7	♏	♒
	December.	11	□ ♄ ☉	1	♑	♑
	February.	1	□ ☉ ♆	22	♏	♒
	March	6	☌ ♄ ☉	27	♍	♓
	April	27	☌ ♆ ☉	18	♉	♏
	May	14	□ ☉ ☌	24	♍	♊
	June	5	□ ♄ ☉	24	♍	♊
1686	July	19	☌ ☉ ☌	6	♌	
	July	26	□ ♆ ☉	14	♌	♏
	September.	16	☌ ☉ ♄	4	♎	
	November.	14	☌ ☉ ♆	3	♐	
	December.	22	□ ♄ ☉	13	♒	♑
	February.	17	☌ ♆ ☌	21	♐	
	March	2	□ ☉ ♆	23	♐	♓
	March	19	□ ♄ ☌	10	♎	♑
	March	20	☌ ☉ ♄	10	♈	♎
1687	March	21	□ ☌ ☉	11	♈	
	May	29	□ ☉ ♆	19	♐	♊
	June	18	□ ♄ ☉	7	♋	♎
	July	28	☌ ☉ ☌	16	♌	♒
	August	28	□ ♆ ☉	16	♐	♍

ment or sudden and unexpected destruction. *Ad genetium Cereris sine cæde ac sanguine pauci, Descendunt Reges, & siccata nare tyranni.*

Few *Kings* are known to *Ceres* Sonne to go unbutchered! *Tyrants* their dayes end so. *Nemo malus fœlix.* No evill person truly happy is.

Libra is the Ascendent of *Livonia*, and *Austria*, and the ☌ of ♄ and ☌ (besides some of these Aspects) happen there; two Eclipses happen in ♊, a sign of the same Triplicity with ♎, whence those two eminent places are much threatned, the Ascendent of *Scotland* and *Holland* are in □ to it; *Ergo* they will hardly escape danger.

But *England* receives the seeds of Sedition and Heresie into her bowels; the ☽ suffers an Eclipse in the ninth House in ♊, and ♈ is ☌ to ♎, whence I judge that *England* will be afflicted with------ A sordid sort of *Bastings*, such as Fortune (for her sport and pastime) raiseth meerly from the dirt.

Years of Christ.	Months	Days.	Characters of the Aspects.			Degrees.	Signs.	Signs.
	Septemb.	29	☌	☉	♄	16	♎	
	Decemb.	2	□	☌	♃	21	♐	♓
	Decemb.	16	☌	☉	♃	5	♑	
	Decemb.	20	□	♆	☌	0	♑	♈
	January	5	□	☉		15	♎	♑
	January	23	☍	♄	☌	15	♎	♈
	March	13	□	♄	♆	23	♎	♑
	April	1	☍	☉	♄	22	♎	♈
	April	4	□	♆	☌	26	♍	♈
1688	*June*	2	□	♄	☌	19	♎	♋
	June	11	☍	☌	♆	5	♋	♑
	July	1	□	☉	♄	19	♎	♋
	August	23	☌	☌	☉	11	♍	
	October	10	☌	☉	♄	28	♎	
	October	23	□	♆	☌	21	♎	♑
	January	15	□	☉	♄	7	♏	♒
	January	18	☌	☉	♆	9	♒	
	March	23	□	☌	♄	5	♏	♒
	April	13	☍	☉	♄	4	♉	♏
	April	26	☌	♆	☌	29	♒	
	May	11	□	☉	♆	1	♓	♊
1689	*June*	11	□	☌	☉	1	♈	♋
	July	13	□	☉	♄	1	♌	♏
	August	10	☍	♆	☉	28	♌	♒
	August	11	☍	♄	☌	3	♉	♏
	Septemb.	19	☍	♄	☌	6	♉	♏
	October	21	☌	☉	♄	10	♏	
	Novemb	5	□	♆	☉	24	♏	♒

In *Ambrose Merlins* Prophecy we read that the *Scorpions* tayle shall ingender *Lightning*, &c. The Conjunction is in *Scorpio*, and there is an *Eclips* of the *Sun* in *Scorpio* this year, together with some other Aspects not inconsiderable; whence I adjudg, the *Turk* will be much afflicted, both with Domestique crosses, and Forraine losses, and the *Bavarians* will be dejected: the *Bohemians* disrespected; poore *Ireland* will groane, & *Italy* will be enforced to mourn, & all this will proceed from the *Lightning ingendred* by the taile of the *Scorpion*, in this ☌ of ♄ and ♂, and those other *Eliptical* and *mutuall* Configurations there.

Years of Christ.	Months	Days.	Characters of the Aspects.			Degrees.	Signs.	Signs.
	January	24	□	☉	♂	17	♒	♉
	January	26	□	♄	☉	19	♏	♒
	January	28	☍	♄	♂	19	♉	♏
	Februar.	24	☌	☉	♆	15	♓	
	April	2	□	♆	♂	24	♓	♊
	April	25	☍	☉	♄	15	♉	♏
1690	*June*	18	□	♆	☉	7	♈	♋
	June	20	□	♄	☌	13	♌	♏
	July	25	□	☉	♄	13	♌	♏
	Septemb.	10	☍	♆	☌	5	♈	♎
	October	1	☌	☌	☉	18	♎	
	Novemb.	3	☌	☉	♄	22	♏	
	Decemb.	11	□	☉	♆	1	♈	♑
	Februar	8	□	☉	♄	1	♓	♐
	March	1	☌	♆	☉	22	♈	
	May	7	☍	☉	♄	27	♉	♏
	July	8	☌	♆	☌	12	♉	
	July	26	□	☉	♆	14	♉	♌
1691	*July*	26	☍	♄	☌	24	♉	♏
	August	22	□	☉	☌	10	♊	♍
	October	21	☍	☉	♆	10	♉	♏
	Novemb.	14	☌	♄	☉	3	♐	
	Decemb.	1	☍	☉	☌	20	♐	♊
	Februar.	29	□	☉	♄	12	♐	♓
	March	7	□	☉	☌	28	♓	♊
	May	8	☌	♆	☉	28	♉	
	May	19	☍	☉	♄	9	♊	♐
1692	*July*	27	□	☉	♆	15	♉	♌
	August	18	□	☉	♄	6	♍	♐
	Septemb.	2	□	♆	☉	20	♍	♊
	November	11	☌	☌	☉	1	♐	
	November	25	☌	☉	♄	14	♐	
	November	27	☍	♆	☉	16	♐	♊

Of these years I shall say no more then I have in the *Conjunction*, onely condole the Actions of them in the words of *Spineus*, as I finde them most excellently *translated* by that worthy *Mæcenas*, (my thrice Honoured *Patron*) *Elias Ashmole* Esq. 'Oh! how many changes of 'Kingdomes? oh! what sorts 'and differences of *dangers* and 'troubles are to be feared? what 'unspeakable, great and grievous 'villanies? oh! what turbulent 'and damnable Seditions? oh! 'what unlocked and unhoped for 'kind of death? oh! what exalting 'of wicked and reprobate men; 'the *Troubled Stars* of *Heaven*, 'do in abundance belch out? oh! 'what wretched and indigent 'persons are every where extol'd? 'and the rich oppressed and impoverished? How many *Subjects* and *Servants* shall *Rule*, while *Kings* & *Masters obey*, &c.

Many are the Conjunctions and *Aspects* that happen in ♐ these yeares, which will not favour, but much afflict *Spain*; *England* is also concerned herein, for that the *Ascendant* of its *Metropolis viz. London* is opposite to ♐, *France* also is

Years of Chriſt.	Months.	Dayes.	Characters of the Aſpects.	Degrees.	Signes.	Signes.	
	Februar.	21	☐ ♄ ☉	12	♓	♊	as much, if not more concerned then *England*; for beſides the Quartile ♍ hath to ♐, there is a great *Lunar* viſible Eclips in ♍. *Merlin* ſaith in his Prophecy that----The Sea that leadeth to *France* ſhall be contracted into a narrow room; the wonders of the deep ſhall be revealed, and *France* ſhall *quake* for feare. *Vide* Mr *Lillies* Worlds Cataſt. fol. 39.
	March	2	☐ ☉ ♄	23	♐	♓	
	April	1	☐ ♄ ♂	18	♊	♓	
	April	8	☐ ♄ ♂	23	♐	♓	
	April	26	☌ ♄ ♄	22	♐	♊	
	May	30	☌ ☉ ♄	20	♐	♊	
	June	14	♂ ♄ ☉	3		♋	
1693	Auguſt	2	☌ ♄ ♂	17	♐	♊	
	Auguſt	29	☐ ☉ ♄	17	♐	♍	
	October	5	♂ ♄ ♂	24		♋	
	October	6	☐ ☉ ♄	24		♋	
	October	6	☐ ♂ ☉	24		♋	
	Decemb.	6	♂ ☉ ♄	26	♐		
	Decemb.	28	☌ ☉ ♄	20		♋	♍
	Jauuary	7	☌ ☉ ♂	28		♋	♍
	March	14	☐ ♄ ☉	4	♈		♍
	March	24	☐ ☉ ♄	15	♈		♋
	April	11	☐ ♂ ☉	2		♌	♉
	June	12	☌ ☉ ♄	1		♋	♎
1694	July	18	♂ ☉ ♄	6		♌	
	July	23	☐ ♄ ♂	29	♍		♐
	Septemb.	11	☐ ☉ ♄	28	♍		♐
	October	13	☐ ♄ ♂	23	♌		♏
	Novemb.	7	☐ ☉ ♄	26	♌		♏
	Decemb.	18	♂ ♄ ☉	7		♍	
	January	7	♂ ☉ ♂	28	♍		
	January	29	☌ ☉ ♄	21	♌		♒
	Februar.	5	☌ ♂ ♄	21	♌		♒
	March	24	☐ ♄ ☉	15	♍		♈
1695	April	17	☐ ♂ ♄	16	♍		♈
	April	27	☐ ♄ ☉	17	♌		
	June	5	☐ ♂ ♄	22	♌		♉

The *Swedes* and *Tartarians* much diſquieted, the *Muſcovites* miſerably perplexed; the *Sun* and *Moon* Eclipſed in *Cancer*, prenotes many ſtrange and unwonted Cataſtrophes to befall *Scotland* and the *Netherlands*. The *Moon* Eclipſed in in *Capricorn*, and this ☌ of ♄ and ♂ happening there, wth many other croſs *Configurations* threaten many miſeries to befall *Oxford*; for ♍ is the Aſcendent of *Oxford*, as is agreed on by the beſt Artiſts; are there no righteous perſons among the Learned? Prayers have reverberated HEAVENS wrath. God is as great now, as he was in *Hezekiah's* dayes, or in the time of *Elijah*.

Poor *Oxford*! art thou yet in the duſt? be patient, when thou haſt been tryed, thou wilt appear like burniſht Gold, carrying a more *Radiant luſtre* then ever. Contend not therefore with ſo potent an Adverſary thou haſt now to deale with, but remember, *Non bene ſuccedit culici Elephantem mordenti, nec ſcarabæo Aquilam ſequenti.* The *Gnat* ne're thrives that bites the *Elephant*; nor the bold *Dor* that durſt the *Eagle* haunt. But *Oxford* hath many fellow Sufferers, *viz. Scotland, Holland, Ireland, &c.*

Years of Chriſt.	Months.	Dayes.	Characters of the Aſpects.	Degrees.	Signes.	Signes.	
	June	24	☌ ☉ ♄	13	♍	♋	
	Auguſt	14	☌ ♂ ♄	10	♍	♋	
	Auguſt	20	♂ ☉ ♄	7	♍		
	Septemb.	22	☐ ♄ ☉	10	♎	♎	
	Novemb.	10	☐ ☉ ♂	28	♌	♏	
	Decemb.	7	☐ ♄ ☉	26	♍	♐	
	Decemb.	28	♂ ☉ ♄	18	♍		
	Februar.	10	☌ ♂ ☉	2	♍	♓	
	March	1	☌ ☉ ♄	22	♍	♓	
	April	5	☐ ♄ ☉	27	♈	♍	
	May	16	☐ ☉ ♂	6	♍	♊	
1696	May	27	☐ ♄ ☉	18	♍	♊	
	June	12	♂ ♄ ♂	19	♍		
	July	5	☌ ☉ ♄	24	♋	♍	
	Auguſt	7	☐ ♄ ♂	22	♎	♍	
	Septemb.	19	♂ ☉ ♄	7	♎	♍	
	October	3	☐ ☉ ♄	21	♎		
	January	5	☐ ♄ ☉	26	♎	♍	
	January	8	♂ ☉ ♄	29	♍		
	March	20	♂ ☉ ♂	11	♈		
	April	1	☌ ☉ ♄	22	♈	♎	
	April	3	☌ ♄ ♂	21	♈	♎	
	April	17	☐ ♄ ☉	8	♉	♒	
	April	26	☐ ♂ ♄	8	♉	♒	
1697	June	29	☐ ☉ ♄	18	♋	♎	
	July	17	☌ ☉ ♄	5	♌	♒	
	Auguſt	14	☐ ♂ ♄	24	♋	♎	
	Auguſt	27	☌ ♄ ♂	3	♌	♒	
	Septemb.	27	☐ ♄ ♄	2	♏	♒	
	October	15	☐ ☉ ♄	3	♏	♒	
	October	19	♂ ♄ ☉	7	♏		
	Decemb.	12	☐ ☉ ♂	1	♎	♍	

Years of Christ.	Months.	Dayes.	Characters of the Aspects.	Degrees.	Signes.	Signes.
	January	20	☌ ☉ ♄	11	♒	
	Februar.	4	□ ☉ ♆	26	♏	♒
	March	16	☍ ☌ ☉	7	♈	♑
	April	30	□ ☉ ♄	20	♉	♒
	May	2	☍ ♆ ☉	22	♉	♏
1698	June	23	□ ☉ ☌	12	♋	♑
	July	29	☍ ☉ ♄	17	♌	♒
	July	31	□ ♆ ☉	18	♌	♏
	August	27	☌ ♆ ☌	21	♏	
	October	26	□ ☉ ♄	14	♏	♒
	Novemb.	9	☌ ☉ ♆	8	♐	
	Februar.	1	☌ ♄ ☉	23	♒	
	Februar.	7	□ ♆ ☋	24	♐	♓
	March	7	□ ☉ ♆	27	♐	♓
	May	9	□ ♄ ☌	2	♓	♊
	May	12	□ ☉ ♄	2	♓	♊
1699	May	20	☌ ☉ ☌	10	♊	
	June	4	☍ ♆ ☉	24	♐	♊
	June	9	☍ ☌ ♆	23	♐	♊
	Septemb.	2	□ ☉ ♆	20	♐	♍
	Novemb.	8	□ ♄ ☉	26	♏	♒
	Decemb.	21	☌ ♆ ☉	10	♑	
	January	15	□ ☉ ☌	6	♏	♒
	Februar.	13	☌ ♄ ☉	5	♓	
	April	10	□ ☉ ♆	1	♉	♒
	April	28	☍ ☌ ☉	18	♉	♏
	May	24	□ ☉ ♄	14	♓	♊
1700	July	10	☍ ♆ ☉	28	♋	♑
	August	18	□ ☉ ☌	5	♍	♏
	August	23	☍ ♄ ☉	11	♍	♓
	August	27	□ ☍ ☉	11	♓	♐
	October	6	□ □ ☉	23	♊	♑
	Novemb.	2	☍ ♆ ☌	27	♑	
	Novemb.	20	□ ☉ ♄	8	♐	♓

The two *Malignants, v.z.* ♄ and ♂ are wandred into the *Muscovites* and *Tartars* Ascendent, and are in Opposition to the *Horoscope* of *Italy*, and in Quartile of *Irelands* sign. The notorious Nocturnal *Villanies* of these Countreys will be subject to diurnal Discoveries. *Quæ tam festa dies, ut cesset prodere fures, Perfidiam Fraudes, atque omni ex crimine lucrum, Quæsitum & partos gladios vel pixidæ nummos.* What dayes so secret, but doth bring to light, *Perfidious Frauds, Thefts, Couzenage*, and a sight of like outragious cheats, most foulely done, and all for *Gold*, by *Sword* or *poyson* won?

Cœlum instar libelli expansi, notis syderum omnia futura in se scripta continentis. *Heaven* is like unto a Book laid open (saith *Origen*) containing all future EVENTS written in those *glorious* Characters the *Stars*.

I

I Have taken this pains to satisfie the Ingenious Artist, that he may see my Conjectures upon the *Conjunctions* of *Saturne* and *Mars* are not vain, or barely the Notions of my own brains, but built upon the Rock of *Truth*; for, there is not a word which bears the Face of a Conjecture or Prediction, but the Ingenious by beholding this *Glasse* may see it stands upon (more) then a double Foundation. I have been rather sparing then prodigall in what I have delivered in my Conjectures on those *Conjunctions*.

One thing I would inform the *Ingenious Artist* of (for he only understands me in this) that is, when in the years of those *Conjunctions* he finds many benevolent *Aspects*, that is to say, so many as shall countermand all those *malevolent* ones here noted; that then, there will be a *Remission* of those *evils* threatned by the evill *Aspects*; for the lesser are still comprehended of the greater, and those that are more powerfull shall bear away the honour and rule, from those that are lesse powerfull, but you must be sure to have a good regard to the place those *Aspects* or *Conjunctions* happen in; for if they shall happen in the Sign of the *Conjunctions* or the Trigon thereof, then those places spoken of in the *Conjunctions*, will in some measure feel a rebatement of the Conjunctional Influences; if in □ or ☍ to the *Conjunctions*, then shall they operate the more forcible; thus we see

The *Stars* doe sometimes *smile* and sometimes *lowre*,
And *Heal* and *Hurt* poor *Mortals*, every *houre*.

I could wish that the *Doctrine* of *Ascendents*, both of *Countreys* and *Cities* were more seriously *inspected*, and (our many) traditionall *Errors* therein *corrected*, and amended. I am confirm'd if I have in any thing failed, it is singly and alone in adhering to the *Traditions* of the *Ancients* in this matter, I having neither leisure nor liberty to examine, which if I had the *Years* of my Earthy Pilgrimage, had they beene converted all (which a seventh part have hardly beene) into this *Study*, would have appea-

appeared far too short a time to have corrected (by true observation) any thing to the purpose of this *Nature*; yet I confesse by the writings of Mr *Gregory* and Mr *Childrey*, I have engaged my thoughts to such necessary disquisitions, and have shewed something of my Observations in my *Speculum*, 1656. I may peradventure discover something more hereafter; but

Ars longa, Vita brevis.

Some *Aphorisms* from the Learned *Haly* in the English.

Of the Conjunctions of the Planets, *according to* Haly, *De Judiciis Astrorum, Pars* 8.

IF in the *Revolution* (or other *Radix*) *Venus* be joyned to *Mars*, some misery or perplexity more then ordinary befals the *Romans*; but if to *Mercury*, there will happen many Indigencies and wants.

Also when ♀ and ♃ are joyned, it signifies plenty of Bread, and of all things fit for the nourishment of Man, and that there shall be charity.

When ♂ and ♃ are joyned, its the precursor of the death of a King to happen by some Epidemicall Distemper, and that there will be many Locusts.

When ☿ shall be joyned with ♂, then doth ♂ the lesse evill; I conceive this is meant when ☿ potently entertaines ♂; otherwise, I know not, but the Souldier and Councellor conjoyning may make mad work.

When ♃ is joyned to ♄, it signifies the death of a great and powerfull King, many Locusts are also presignified.

When ☿ is joyned to ♃, it signifies many Epidemicall diseases and Mortality to happen among men; and that there shall be many Locusts.

When ☽ in an Eclips shall be above ♄ and work with him, it foretels the death of a famous King or Person of great Honour in the Western Land or Quarter, when she is joyned with ♀ or with ♃, and ♀ (having Raies) shall set before the ☽; there shall happen unto men good successe in most of their undertakings; but if ☽ shall set before ♀, she having Rayes, it presages the Death of a King in the Eastern Countreys, or very many miseries equivalent thereto.

Also when this *Conjunction* we have spoken of shall be with *Jupietr*, there are slaughters then signified to happen in the Land of the West.

When ♂ shall be joyned to ♃ by body, a King shall be in danger, untill he have passed 75. dayes (from the time of their Conjunction) with their nights.

When ♀ is joyned with ♄, many feares and treacheries may happen in the Oriental or Eastern Countreys.

When ♂ shall be in the heads of the Mansions (which of the *Arabians* is called *Algarfe*, or in the middle thereof, it signifies that Kings shall kill themselves in that * part of the Land where ♂ shall be.

hath relation to that Quarter the defect happens in. * You must respect the Signe and Quarter in which ♂ is in, to judge according to the sence of this Aphorisme.

And if *Saturn* shall happen in this * Constellation, which we before have spoken of, he signifies great scarcities and many miseries among men.

If when ♂ shall be in the middle of *Algethe*, or *Azubone*, it signifies many miseries and anxieties, and great scarcities of moneys. Also when ♂ shall be in the middle of *Abdavennam*, Mortality is signified.

This must not be understood litterally, but as the Eclips, or the ☽ or ♄ at the time of the Eclips is posited; for ♄ at the Eclips of ☉ 1652. was in the East Angle, and the Eclips was in ♈, an Easterly sign, and we know that the King of the *Romans* and the *Pope* are since Dead; so that the Aphorism

That is, in the Heads, or middle of the Mansions.

Of the Planets *Applications and Conjunctions one with another.*

WHen *Jupiter* shall apply unto *Saturn* by a *Sextile* or *Trine*, it signifies that those which are the Executioners of Laws, and are acquainted with the secrets of their King or Governour, shall honour themselves abundance more then their King.

But

But if their *Aspects* shall be by a □ *Quartile*, then will there be an Insurrection of Rebels against their King or Governour, and they shall attempt the extirpating of the King, and shall seeke for the Kingdome themselves. Also it signifies many changes of matters in the Law, and in the businesses or negotiations of the King; and if this □ Aspect shall be from the *tenth*, or sign of the tenth, it signifies that scoffs and jears, discords and strifes may happen between Kings and their Counsellors, and that they shall rise up against one another.

The tenth House signifies Kings and Governours.

If this Aspect be from an ♂, it presages that many scoffings and quarrels shall happen between Nation and Nation, and that one shall be animated or incensed against another, and there shall quarrels happen among those men that are of a lower degree then Kings, it also signifies many Clouds.

I shall not need to demonstrate the truth of this Aphorisme, if we but call to mind the many misschiefes that happened between us and the *Dutch* in 1653. immediately after the opposition of ♄ and ♃, Saturn and Jove, and for the proof of the latter part hereof, I might take notice of the severall Insurrections happening in this Nation carried on by a sort of men of a lower degree then Kings; and for the signification of Cloudes, it is not vaine for the poor Countryman, is able to speak that by wofull Experience; our wet summers have not holpen to fill (but empty) his Barnes.

I spare to say any thing of the □ *Quartile* of these two Planets, expecting to hear something of verification from the Actions of our *Naval* Forces with the Spaniard, of this configuration: for this next year, *viz.* 1657, there are two *Quartiles* of those two Planets; the one on *August* the 15 day; the other on *October* the first; the Patron of *Spaine* then turning Retrograde; besides, this affliction, ♂ *Mars* the generall Significator of *England* affronts poor Jove! by a threefold □ *Quartile* the same year 1657.

Brave *English*-souls, your Courage (now) advance;
And Conquerours prove, Fear not the *Spaniards* Launce.
High Blows you'l have (both in the *Rear* and *Van* Sir)
For *Mars* in *Aries* is, and *Jove* in *Cancer*;

But

But *Jove* crawls backward, & *Mars* doth forward move,
To win by *War*, what he can't gaine by Love.

Mars is in *Aries*, a Kingly Signe and *Jove* in *Cancer*, a weak and Figmatique Signe, the Lord of those *Quartiles*.

But leaving our Explication, we will turn to our Author againe, who saies, when *Mars* and *Saturn* shall be joyned, men will deceive one another, and there will be many Frauds, and Treacheries; and if it shall be in a Humane signe there will be Blows, and Wounds among Men; there will also happen loss and dammage to a King, from a Man (or Men) of the Country subject to the division of the signe, in which the *Conjunction* shall happen.

If *Mars* shall apply to *Saturn* by a ✶ or △, men shall receive much Labour, Losse, and Dammage in their Causes, much loss to Kings in the Deeds, and many discords and Labours shall happen among men by reason of the Law. But if this Application be by a *Quartile*, and shall be from the fourth house, it signifies many Thefts, and that there shall be many publique and manifest Theeves, and Robbers; but if this *Quartile* be from the signe of the tenth, many Greifes and Evils shall happen to the People from the part of their Kings or Governours, and the people will disobey them.

Also, if this Application be by ☍ *Opposition*, it signifies that men shall be at discord among themselves; and shall prosecute one another with mutuall hatred and malice, and shall cease from mutuall visits, and shall endeavour to vilifie one another, and detract from each other what they may.

When the ☉ *Sun* is joyned to ♄ *Saturn*, it signifies that lyes and deceits shall be removed from men; oh, that the Effects of such a Configuration, might alwayes remain! what a happy blessed Nation should we then be.

And if the ☉ apply by ✶ or △ to ♄, the King shall be driven to poverty, and shall be necessitated to desire aid of his Subjects; but if this application be of a □ *Quartile*, and from the fourth house, then shall Kings, and Governours hide themselves and shall consult of, and doe their businesses in great secret and privacy. But if it shall be from the 10th, it signifies that there shall happen unto Kings, from their Subjects, or the People whom they govern, great and continuall Fears, greifes and

Surely this is meant when ☉ and ☾ are ill dignified, otherwise their *Sextiles* and *Trines* may be not hurtfull, but hopefull.

labours, and that they will cast many of their people into Prisons. Also if this *Aspect* shall be an ☍ *Opposition*, then shall Kings have their own Subjects turn adversaries to them, even their Religious Brethren, and those that study the Law, and the like.

Its probible that the malignant Influence of the □ of ♄ and ☉ in *Nov.* 1641. (with some other malignant Aspects) set the late King and the five *Members* of Parliament in such an irreconcilable Opposition; for about that time was the King first incensed against them, although he publikly charged them not before the fourth of *Jan.* 1641. at which time was a □ of ♄ and ♂ operating.

If *Venus* shall be joyned to *Saturn*, much loss will happen all that year, much discord and trouble will happen to men in love matters; and yet they will beget many Male-Children; many fears and sadnesses will also happen to them; It will be a very evill year to those people who live on the Banks and Lands of *Egypt*, by reason of Scoffings, and discords. Also many precious Stones shall abound in the water, as are *Alliofars*, and the like; Also many Indigencies, and Anxieties will happen to the People.

If ♀ aspect ♄ by ✶ or △ it signifies Dammage to happen unto women great with Child, and that they shall bring forth with great danger, and labours. If the Application be by a □ *Quartile*, and from the fourth, Women shall have hard Labours, and many vexations from their Husbands, and Companions by reason of which all their Negotiations, & Actions will in a manner be frustrated. If it shall be from the tenth, it imports, that some occasionall businesses shall happen to Women, that will much behoove them, to come and appear before Kings; they will insult over men, and be very proud, and will be discovered to doe many unworthy things, without Reason. They will much please themselves in speaking Causes, and yet by reason of Dolours, and Greifes, they will meet with many obstructions and stumblings (my Author saith, *Tingent porcos de nigro*; but I know not what good or hurt that can do them) and there shall much Dammage happen to all Venereal things, Dresses and Ornaments of women, and the like; and every thing else of the natur of ♀ *Venus*.

But if ♀ shall apply to ♄ by ☍ *Opposition*, *Quod mulieres habebunt rixas & placita multa cum viris suis*. It may be that Adage, of the faling of *Lovers* is the renewing of *Love*, came from these words of *Haly*.

When ♀ is joyned to ♄, Men will then give themselves to the study of *Magique*, and *Negromancy*, and Incantations; Many impe-

impediments will happen to Scribes, (☿ is a general *Significator* of them indeed) also many losses, and Vilifications and many Mischeises shall happen to those that deale in *Husbandry* or *Agriculture*, and other hard Labours.

But if ☿ apply to ♄ by a ✶ or △, then shall those men who dwell in Kings Houses, give themselves to the reading of Books. Also if this Application shall be by a *Quartile*, and from the fourth House of the Heavens, it signifies that the secrets of *Necromancy* and *Incantations*, and other Sciences may be discovered and made publike.

Also if ☿ shall behold ♄ with a □ from the tenth House of the Heavens, it signifies that much matter shall be discovered among men, and that it shall be published in a book, and men shall manifestly mingle themselves with those that meditate or study *Necromancy*, and of that which is assimilated unto it.

But if this Application be by *Opposition*, it signifies a corruption in the manners of Men, and that they shall be furnished from hence with Lyes and falsifies, and the Springs or heads of Sciences shall be falsified, and Books shall be abused and corrupted.

When the *Moon* shall be joyned to *Saturn*, there will happen much labour and trouble to men in their occasions, and that they shall suffer much dammage and griefe by reason of imprisonment, and the like; and there shall be a depopulation of Cities and Villages, and People shall depart thence unto other places, and the waters in Fountains and Rivers shall be diminished.

If she, that is ☽ shall apply to ♄ by ✶ or △, there shall be knavery and falshood used in holy things; many bickerings in Ships, many Imprisonments and Depopulations, much Anxiety and sorrow for these things; there will be many Infirmities by reason of the stirring up of Choler, many Cities and rare Edifices will be brought to nothing; Women with Child will prove Abortive; there will be great Snowes, and many People will perish thereby; and Men shall have occasion to plant and build, and to dig Rivers, Ditches and Caves.

Also if this Application be of a □, and from the fourth, Men

shall be troubled with horrid Dreams, and with some terrifying opinions proceeding from abundance of Melancholy.

But if it shall be from the tenth, there shall happen discord between the King and his People, and many of the People shall be laid hold on for such discords, by the Governours, for the great fear which they have of them.

But if this Application be by an ☍ there shall happen sadnesse and sorrowes to some men, and labours to others for the aforesaid reasons.

When *Mars* shall be joyned to *Jove*, it denotes many strifes and blows and wounds, &c. Diseases and Mortality will happen in the Climate, and in the Land of the Climate in which they are joyned, and there will be an Apparition of great Beasts of valour, and of divers colours seen in the Aire, in the beginning also of that season, there will be fruitfulnesse, and in the end drought; it also signifies the Death of some King in that Climate.

But if he shall apply by a ✶ or △, many shall receive the Crosse,* and there shall be Controversies by reason of the Law.

If it shall be by a □, there shall be many Rebellions, Slaughters, Forsakings and Robberies, and this cheifly to happen under a colour of Purity or Religion.

Religion is a Cloake for all deceit,
And shrowds designs that be of greatest weight.

But if this *Aspect* be an ☍, one Man shall be apt to conceive suspition of theft of another, and the King shall cause many troubles and molestations to befall his People.

When the *Sun* is joyned to *Jupiter*, then will men of Integrity and Judges of the Law receive prejudice, the Law it selfe will suffer losse; but if he shall apply by a △ or ✶, the Law and prudence shall be manifested and esteemed; wisemen will be honoured and esteemed, cheifly those pertaining to the Law.

If the Application shall be by a □, and from the fourth, it signifies that Lawyers shall be confirmed, and shall doe justice. But if from the tenth, then shall right and justice appear, and be manifested to men, and they shall live contentedly one with another; but if this Application be by ☍, then will justice and pleasure manifestly fall away. As

* In our dialect, there shall many be converted to the Christian Faith. Vid. *Capt. Wharz.* Oct. Observ. 1654.

As oft as *Venus* joynes with *Iupiter*, there will be much chastity in Women, and they shall performe their businesse in good state; the kinds of *Aliafar* will become dear, and there will be in the streets of the Cities, which shall be in the division of the Signe in which the *Conjunction* is, fruitfulnesse in abundance, and Women will be intire and true to their Husbands, good, and chaste, rich, and abounding in good life, and this cheifly in the Climate governed by that Sign in which the *Conjunction* shall be.

But if the Application be by △ or ✶, then will women love and keep the Law, and will adhere to the Religious, and bring up their Sons in the *University*, bringing them up to the life of a Priest or Clergy-man.

But if this Application be by ☍, Women will obtaine the pleasure of many things by reason of the Law, and their will be a demonstration of the same, by their being reduced to a good and orderly state with their Husbands.

But if this Application be by a □, & from the tenth, then shall wives or Women do many good & fortunate deeds to the King

When ☿ and ♃ joyn, men will enquire after Sciences and Physick, and the wisedome and secrets of the Law; to this, if a Conjunction of these shall be in their separation from ♂, then will Epidemical Diseases, and contagious Aire follow.

If ☿ shall apply to ♃ by a △ or ✶, then shall men have many words for the Causes of the Law; if this Application be by a □, and from the fourth, many Causes of scoffings concerning the Law, will happen among wise men, and some secrets shall be discovered; but if this Aspect shall be from the tenth, Kings shall be mighty diligent to know and study Sciences, and they shall love Books, and shall give themselves to read Magistery, and all subtile things; Women also will enquire into the wisdome of the Law: but if this shall be by ☍, there shall be among men pleasing words, and doubts about Charters or writings which will be found among men.

When the ☽ shall be joyned to ♃, men shall give themselves much to goodnesse and justice, to the Expositions of the Law, to the destruction of prophane Temples and Oratories, to the Inquisitions of the Law, and the wisdomes of them, expecting

pecting thence to get a name to themselves.

If this Application be by ✶ or △, there shall be a manifestation of the wisdome of the Law and Physicke.

But it this Application be by a *Quartile*, and from the fourth, then shall men obscure the secrets of the Laws; but if from the tenth, then shall Lawyers and Religious men be honoured and exalted, and prophane Temples and Oratories * populated. If this Aspect be by ☌, there will be many words about the knowledge of the Law.

* I presume my Author meant depopulated, for it is usu ll when religious men a e exalted (not to populate but) to lay waste prosane Temples and Oratories.

If the *Sun* be joyned to *Mars*, there will happen many strifes and slaughters in the Land of the E it; but if ☉ be in ✶ or △ of ♂, then will Kings or Governours teach the Law and rectifie things and judge by them: but if he behold him by *Quartile* from the fourth, there shall be among men few words, and some businesses shall be concealed and hid; but if from the tenth, Kings will commit injustice, and the unjust will be troubled, and there will happen Combustions in the Aire, which will hurt Vegetables; but if this Application be by *Opposition*, there shall be many Slaughters and strifes.

When ♀ is joyned with ♂, there will be many Fornications and Evils, and many Fornications among Women; it signifies also, that the King of the *Romans* may dye, and many miseries shall happen to the *Romans*. But if ♀ apply to ♂ by ✶ or △, women will bring forth many Sons, & with ease & much pleasure.

But if it be by a □, and from the fourth, there will be a great desire among Men and Women to commit many Fornications in secret, against the Law; But if from the tenth, Women will be discovered, and suffer many affronts and troubles, by reason of their Fornications; also many troubles, and molestations will happen to them from the part of the King, for that reason.

But if this Application by by ☌, Fornicators shall suffer much Detriment and losse.

When ☿ is joyned to ♂, Men shall turn Clippers and Coyners, and falsifie moneys, and give themselves to *Alchimy*; Fears and labours shall happen to much, and wise men shall suffer troubles and disgraces, and many sorrows, and there will be many Vagrants and Deceivers. If the Application be by ✶ or △, men shall give themselves much to the study of *Alchimy*, and to every worke or profession that is performed by fire; but if this Appli-

Application be by a □, and from the fourth, it signifies *Alchimy* and Armes in secret; if from the tenth, Kings or great Personages will give themselves to the love of Magistery, and will delight in precious stones, and Arms.

But if this application be by ☍, there shall be many deceits and falsities among men, and that some shall give themselves to Physick and Magistery, and there shall happen many slaughters, thefts and Robberies.

If the ☽ shall be joyned with ♂, it signifies among men many Lyes, false Rumours and shedding of blood, and that there shall be many Dogs and Wolves; but if the ☽ be in △ or ✶ of ♂, the Law will be lessened, and there will be great necessity of much kind of flesh for food, for high and Feastival dayes, both in Innes and other places, and the like.

But if the Aspect shall be by a □, and from the fourth, it signifies the transgression of the King, and that he shall spoyl, vex, and oppresse unjustly; if from the tenth house, it signifies the same, but if this Aspect be an ☍ there will be strifes, and many slaughters in the World.

When ♀ is joyned to the ☉, there will dammage and labour happen to women with Child.

Also when ☿ is joyned to ☉ men will hide and conceal the things that appertain to wisdome and Science; there shall also be many Servants and Captives, and there shall much losse and trouble happen to men by reason of the work of *Alchimy*.

If ☿ shall be joyned to ♀, there will be a discovery of many new secrets and writings of Embassages, and men will do filthy and evil things, & will rejoyce much with women, and fears will happen unto them; if ☿ be in ✶ with ♀, it signifies much love to women, and that there will be much wooing, and many Love-Letters, and the like.

When the ☽ is joyned to ♀ then will men give themselves to songs and vices, and *occupabuntur in lavando se cum mulieribus*, and will love all sorts of odoriferous things. When ☽ is in ✶ or △ of ♀, men will give themselves to sporting and singing, &c. those that would be further acquainted with this kind of Learning, let them repair to *Haly*, *De judiciis Astrorum*, *Pars* 8. Whence I have taken this.

Haly mentions the significations of the ✶, □, △ & ☍ of ☿ to ☽, which (it is true) may answer to the *Copernican* System, but according to *Ptolomies* Hypothesis ☿ is never above 28. Degrees from the *Sun*. And all *Astrologers* following *Ptolomy* was the reason I left out their significations.

FINIS.

COELESTIS LEGATUS:
OR,
The Coelestial AMBASSADOUR.

The Second PART.

Explaining the Doctrine of the *Decumbiture* and *Crisis*, by precept and Example.

AND

Shewing the ready way of judging a *Figure* of *Heaven* upon any manner of Question whatsoever; together with some other necessary *Astrological* Rules pertaining thereto.

BY

JOHN GADBURY *Philomath.*

Fœlix, qui potuit rerum cognoscere causas.

LONDON: Printed by E.B. and are to be sold by *John Allen*, at the *Rising-Sun* in *Pauls* Church-yard.

OF THE *CRISIS* IN *DISEASES*, and of the *DECUMBITURE*.

DIvers are the opinions of *Authors* concerning the *Crisis* in Diseases, which is so frequently known, I need not here blot Paper therewith. But according to the true and honest meaning of the word *Crisis*, it signifies no other matter or thing then a *Quarrel* or fight betwixt *Nature* and the *Disease* reigning, and by its approach it foretels you whether the disease will turn toward *Life* or *Death*, or whether it shall continue or abate.

Nature and the distemper are like two *Duellers*; whether of them at the time of the *Crisis* is strongest, the same overcomes and puts the other to the worst; as thus, if the *Disease* or *Sicknesse* be most potent at the *Crisis*, then is *Nature* overcome, and the sick Party made worse; but if *Nature* in the sick Party shall prevaile, then will the disease or *humour* offending be *enervated*.

For dayes *Critical* intend no more, then a more sure or certain judgement of the infirmity afflicting, either more or lesse at the true time of the *Crisis*.

If you would know the *Crisis* exactly, you must observe at what time the diseased *Party* is first of all invaded with sicknesse; but this (say many *Learned* men) is wonderfull hard, if not impossible to be found, therefore you must (and ought of

right to) take it from the ſick *Parties* firſt taking his bed; for then the *Diſeaſe* firſt begins to overpower *Nature*; whence I conceive the *Decumbiture* is properly taken from the firſt *houre* of lying downe of the *Diſeaſed*.

For as ſome *Townes* and *Caſtles* will endure and hold out a Seige more ſtoutly, and a longer time then others, (being well provided) ſo will ſome men bear out a diſtemper more *luſtily* then others can, by reaſon of the ſtrength of *Nature*, &c. A *luſty Man* will make a ſport of a *Diſtemper* a long time, and beare it out *boldly*; whereas a fainthearted *timorous Perſon* will be caſt down at the very naming a *Diſeaſe*, and whether he be ſicke or no (ſometimes) will conceit himſelfe to be ſo.

Hippocrates is of opinion that that moment of time when a Man finds a manifeſt paine or hurt in his Body, is the true and proper beginning of a *Sickneſſe*. As for *Example*, Suppoſe a Man is ſick of a *Feaver*, ordinarily the Head is diſturbed many dayes before, with a noxious heavineſſe or aking; but theſe are not the Feaver, but rather *Febrium Nuntii*, the Meſſengers or Forerunners of the Feaver; the true Feaver is, when the Diſeaſe appears ſenſibly by a ſtrange kind of *Horrour* or *Trembling* in the ſick perſon; and this alone is the moſt true time of the *Decumbiture*, whence the *Criſis* is to be gathered.

Now beſides the *Criſis*, there are *judicall* dayes, and dayes *Intercidental*.

The *Judicial* dayes fall before betweene the *Criſis's* equally diſtant from the one as well as the other.

The *Intercidental* dayes happen betweene the *Iudicial* dayes, and the dayes *Critical*, equally as the other.

The manner how to attaine them ſhall be ſhowne in the following *Example* very plainly; as alſo how to ſet a Figure of a *Decumbiture* of ſixteen Houſes, and of twelve Houſes, and of eight Houſes; but the *Example* ſhall be ſhown in the *Octagonal*, or Figure of eight Houſes.

How

How to gaine the Decumbiture *and* Criſis *in* Diſeaſes *three ſeverall wayes.*

FIrſt, I ſhall ſhew you that way of the *Octogonal* or Figure of *eight* Houſes by which the *Decumbiture* is gained, *viz.* you muſt obſerve here (and ſo in the other two) the true time of the Parties taking their bed, and reduce the place of the ☽ *Moon* to that *hour* and *minute*, then having drawne your Figure of eight parts, ſet the *Sign*, *Degree* and *Minute* the *Moon* is in, upon the Eaſt *Angle* of your Figure, and that you muſt call your Decumbiture; for in this way of *Calculation* the *Moon* makes the firſt Houſe or Aſcendent.

Secondly, adde 45. Degrees to the *Decumbiture*, and that (being the eighth part of the *Zodiack*, which is 360. Degrees) points you out the ſecond part of your Figure, to which when the ☽ *Moon* comes, ſhe makes a *Semi-Criſis*, or the firſt *judicative* time from the *Decumbiture*.

Then if you adde 45. Degrees to the halfe *Criſis*, that points you out the third Houſe of the *Figure*, to which, when the ☽ comes, ſhe makes the firſt *Criſis*, for then ſhe is in □ to the place ſhe was in at the *Decumbiture*, then adde 45. Degrees to the third Houſe or Angle of your Figure, and that makes the fourth *Houſe*, to which when the *Moon* arrives, ſhe makes the ſecond *Iudicative* or halfe *Criſis*; then adde 45. Degrees to the ſecond *Iudicative* time, and you ſhall arrive at the ſecond *Criſis*, or the *Moons* oppoſite place to the *Decumbiture*; and thus by a continued addition of 45. Degrees, untill you have run round the Figure, and come to the *Decumbiture* again.

So the firſt part (or place of the ☽) in the Figure is the *Decumbiture*; the ſecond part thereof is the firſt *Iudicative* time, the third Angle is the firſt *Criſis*; the fourth is the ſecond *Iudicative* time; the fifth *Angle* is the ſecond *Criſis*; the ſixth is the third *Iudicative* time; the ſeventh part is the third *Criſis*; the eighth Angle is the fourth *Iudicative*; and thus you come again to the *Decumbiture*, as is plain in the following Example.

There

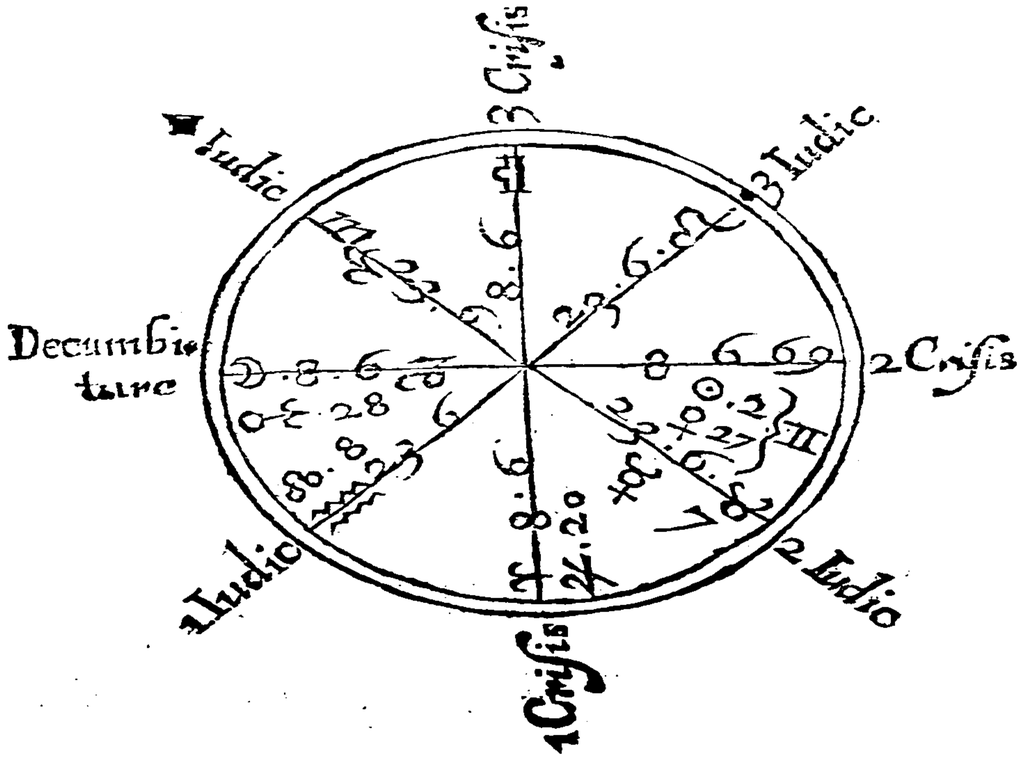
There are two other wayes for the attaining the *Decumbiture*, as the Figure of twelve ſides, which differs not (in a manner) from this of eight; for all the diſcrepancy between them is this; as you ſet the *Octogonal* by an addition of 45, ſo you muſt ſet this Figure of *twelve* parts by an addition of 30. and whereas the *Figure* of eight parts was noted by *Critical*, and *Iudicative* times, this is noted by *Critical*, *Iudicial*, and *Intercidental* times, &c.

Then there is the *Hæxadecagonal*, or Figure of 16 parts, which is as eaſie to be obtained, as either of the other two; for here (having placed the *Moon* on the firſt houſe of this *Figure*) you adde 22 degrees, 30 minutes unto her place, and that directs you to the firſt *Intercidentall* time, (a time that comes betweene the *Iudicatives* and *Criſis's*,) then adding 22 Degrees, 30. Minutes to the firſt *Intercident*, that will bring you to the firſt *Iudicial* time; to which if you adde 22 degrees 30 minutes, you ſhall obtain the ſecond *Intercidental*; then doe but adde 22 degrees 30 minutes to this ſecond *Intercidental*, and you will arrive at the firſt *Criſis*; ſo by a continuall Addition of 22 Degrees, 30 minutes, ſhall you compaſſe each *Intercident*, *Iudicative* and *Criticall* time; that make the *Hexadecagonall*, or Figure of 16 parts compleatly up; for you muſt know that 22 degrees, and 30 minutes is the ſixteenth part of the *Zodiacke*, which conſiſts of 360 degrees; and 30. degr. (by which Addition you make the the Figure of twelve Houſes) is the twelfth part of the *Zodiack*.

And 45. Degrees (by which Addition we make the Figure of eight Houſes) is the eighth part of the *Circle* or *Zodiacke*; and of this Figure of eight Houſes ſhall I give you, firſt an *Example*, and ſecondly a *Synopſis* of the calculation, and a judgement *Aſtrological* thereon.

Example.

A very good *Friend* of mine on the thirteenth of *May*, 1655. thirty Minutes *P. M.* was overpowred by his Diſtemper (having combated with it a long time) and was inforced to take his bed; the *Moon* at that time was in eight degrees, ſix minutes of *Capricorn*, and the *Decumbiture* was as this *Figure* ſhews.



The *Perſon* whoſe *Decumbiture* this is, was ſtrangely overtaken by a *Surfeit*, and it had prevailed on him a great while be-

before he yeilded, but just as the ☽ was in △ of ☿, and hastening to the □ of ♃ Lord of the sixt in his *Nativity*, (for I procured that) he took his bed, which was on the thirteenth of *May*, 1655. a little after noon.

His *Sickness* increased, and he was depressed violently, by its turning into a burning *Feaver*, as indeed nothing lesse could be expected when the ☽ came to ☌ ♂; on the fifteenth day the *Party* was let *Blood*; and on the seventeenth day in the morning he began to amend, and his violent heat abated, the ☽ coming then to a △ of ♀, arguing a good *Semi-Crisis*.

But on the twentieth day, when the first *Crisis* came about, the *Moon* was in *Sextile* of *Mars*, and *Quartile* of *Venus*, and then his *Feaver* began to approach him again. Dangerously ill he was for above 48 hours together, that hardly any of his acquaintance would beleeve he should or could live.

I comforted them as much as I could, and told them that he would recover, and that then his distemper was at the worst; I was not beleeved for the present, but about the four and twentieth day in the morning, the ☽ came to the △ of her place at the *Decumbiture*, and was in ✶ of ☿, and ☌ of ♀, and the disease at this time seemed to be at a stand, onely the sick party waxed something colder then before, which made his *Physician* judge him to be something Agurish, and that he doubted the disease would turn into an Ague; but in the general, Symptoms of amendment rather appeared.

On the seven and twentieth day in the Morning the ☽ came to the second *Crisis*, & was befriended by the benigne *beams* of ♀ *Nature* now in the sicke *Party*, began to overpower the *Disease*.

On the nine and twentieth day the *Moon* made the third *Iudicial* time, and was *irradiated* by the benevolent △ of ♃ which argued no ill to the Sick; indeed he amended apace, and the *Unbeleevers* remembred (now) what I had told them.

On the second of *June* the ☽ came to her second *Quartile*, making the third *Crisis*; at which time she was in △ of ☿; the poor *Man* began to be Timorous, and was doubtfull he should relapse againe.

But upon the sixth of *June* the ☽ making the fourth *Iudicial* time, and being in △ with ♀; the Party recovered, and in a few

few dayes following went abroad, and at this time is *living* in good health, *God* be praised.

I was the more serious in my observations of this *Disease*, for that the party sustaining it was my Friend, and I was also willing to assure my selfe of the certainty of the *Decumbiture*, which I had often read of, but never before proved; and seeing it hath corresponded so exactly to the truth, I thought fit to communicate it, being assured that verified Examples are the surest helpers.

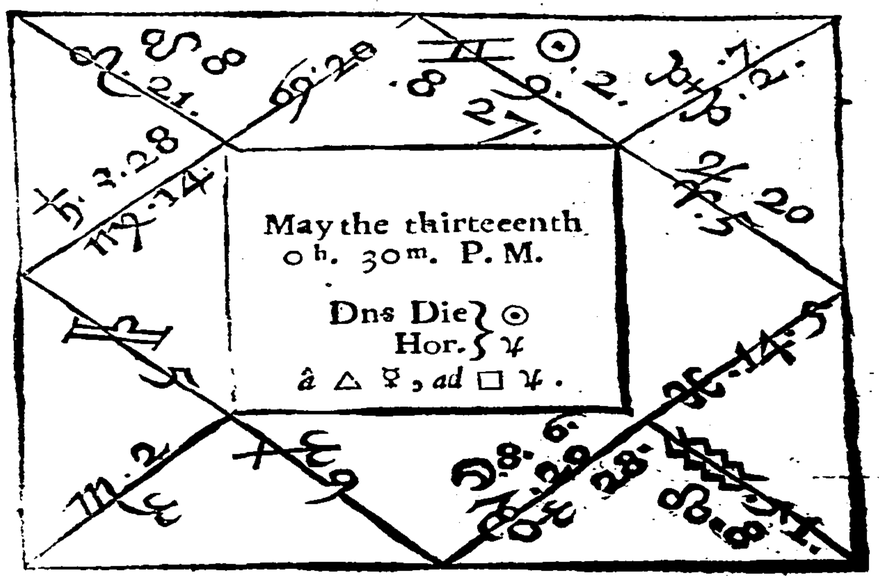
For the benefit of the young *Tiroe* I will insert the *Synopsis* of the Calculation, *viz.*

The Calculation.

Criticall Dayes.	*Mans* motion.			Times of the Crisis. *May.*			The state of the *Moon*, and other *Planets*.
	S.	D.	M.	D.	H.	M.	
Decumb.	♍	8	6	13	0	30	☽ in △ ☿, *ad* □ ♃.
1. *Judic.*	♎	23	6	16	21	40	â ✶ ♃, *ad* △ ♀. A good time.
1. *Crisis*	♍	8	6	20	2	33	â ✶ ♂, *ad* □ ♀. Dangerous.
2. *Judic.*	♉	23	6	23	21	17	â ✶ ♀, *ad* ☌ ☿. Indifferent.
2. *Crisis*	♋	8	6	26	21	4	*ad* ☌ ♀. A very good *Crisis*.
3. *Judic.*	♌	23	6	29	4	11	*ad* △ ♃. △ ♂ ☿ good.
				June.			
3. *Crisis*	♎	8	6	1	22	16	*ad* △ ☿. ✶ ☉ ♀ not unhopefull
4. *Judic.*	♏	23	6	5	21	23	*ad* △ ♀. the sick recovered.
4. *Crisis*	♍	8	6	9	3	21	☽ to her Radicall place.

T Now

Now followes a *Figure* of *Heaven* on the *Decumbiture.*



When I first looked on this *Position*, and found the *Moon* in her *Detriment* and void of all *Essentiall Dignities*, and in □ to the Lord of the fourth in the eighth; I confesse I was somewhat doubtfull of the *Parties* recovery.

Nevertheless being mindfull of that Aphorism which saith, If the two benevolent *Planets* ♃ and ♀ be powerfull in the Figure, judge well of the sick Party, &c.

Jupiter in this Figure is in his *Triplicity*, and with some *Stars* not contrary to his own *Nature.*

And ♀ is accidentally very nobly placed in the house of *Physicke, &c.* but ♃ being Significator of the *Physician*, and in *Domus Mortis*, in the termes and house of ♂, I had very good Reason to suspect (from hence) the abilities of the *Physician* which had the sick in hand, and did disswade the *Friends* and *Relations* of the sick from farther employing him; in the end it

it appeared that he (*viz.* the pretended *Physician*) was a meere *Mountebancke*, a sordid *Boaster*, having no knowledge at all; a very blockish pretender, having nothing to cover or colour his illicite Practices, but the *Beastly bubble* of a *Beef-brain'd* confidence, which merited him no other *Honour* then this, that for his impudence and presumption he deserved to ride *Blind Bayard.*

After ♃ was thus rejected. I acquainted them with a *Gentleman* of worth and *Learning*, *viz.* one signified by ♀ and ☿; for ♀ is exalted in the seventh, and disposed of by ☿ in the tenth, and a potent reception there is between them; this *Doctor* was made use of, and with the helpe of God, was made an instrument for the procuration of the health of the diseased Party.

Let the Learned *Physician* be honoured, and the ignorant *Emperick* or *Quacksalver* scorned and neglected.

For a Rule of Practice I shall collect the Testimonies of Hope and danger, and present them accordingly in a Table, agreeing to the Rules of the most approved *Astrologers.* First, you must understand that the Ascendent, and his Lord; the sixt house, and his Lord; the *Moon* and her *Dispositor*, are Significators of the *disease*, and according to their Nature and Dominion doe discover the distemper.

The Ascendent is ♏, ruling *Bowels* and *Belly.*

The Lord thereof is ♀, and he in ♂, ruling the *Thighs* and *Feet.* And he being in the ninth house, governs the *Hips* and *Thighs.*

The sixth house is ♒, ruling the *Legs.*

The Lord thereof is ♄ in ♏, ruling *Thighes, Secrets*, and *Feet*; And being in the twelfth which represents *Feet* also.

The *Moon* is in ♍, ruling the *Reins, Knees* and *Thighs.*

Her Dispositer is ♄ in ♏, ruling *Thighs, Secrets* and *Feet.*

Thus you see the Disease keeps its Court cheifly from the *Reins* and *Bowels* downward, and indeed the affliction lay most of all there: the distemper it selfe I told you was a *Surfeit*, as the ☽ newly removed out of the fifth, and in △ to ☿, Lord of the *Ascendent*, in the house of ♀ doth denote.

I shall now give you the testimonies of hope and feare, whereby any one may judge which way the distemper would turn.

Arguments of Danger.

☽ very weak and *Perigrine*.
☽ in □ to ♃ Lord of the *fourth*.
♃ Lord of the fourth in the eighth.
☿ Lord of the *Ascendent* falling in the eighth.
♄ Lord of the *Sixth* in the *Twelfth*.

Arguments of Hope.

☽ in △ to ☿, Lord of the *Ascendent*.
☽ in △ to ♄ Lord of the *Sixt*.
☽ going to a △ of the *Ascendent*.
♃ casting a ✶ to the *Sixt* House.
♀ beholding the *Sixt* by a △ Aspect.
☿ Lord of the *Ascendent* in reception with ♀.
♀ *Disposer* of ☿, is fortunate in the tenth.

But above all the *Ascendent*, ☽ and Cuspe of the *Sixt* house are befriended by *Stars* of a benevolent *Nature*.

Here you see the *Arguments* of Hope outballanceth those of *Fear*, and from so plaine a Testimony, I knew not how to be affraid to tell the Party he should recover; I affirmed he would recover, having observed his *Nativity*, and found not *killing* but *curing* directions operating at the same time; made me the more confident.

Yet considering that the ☽ (which is the Conveigher of all the other *Planets* influxes to us) not sooner separates from the □ of ♃, but meeteers with the ☍ of malignant *Mars*, and he Lord of the eighth; I adjudged the party would be shrewdly afflicted and brought very low, as by the *Decumbiture* you may see he was, for then the *Surfeit* turned to a Feaver.

But then considering againe that ♂ was exalted, and received the ☽ into his *Exaltation*, I looked upon him to be a more *Noble* Enemy then to kill, where he might with more honour save alive.

Again, the ☽ also being in □ to ♃ in Signs of short *Ascentions* (which our best *Astrologers* make equivalent to a ✶) and ♃ Lord of the *houre*, and a constant Friend to *Nature*, was another good sign of hope for the *Sick*.

But having given this comfortable judgement that the Sick (*God permitting*) should live, I was desired to give them notice of the time he might possibly recover, according to *Naturall* causes.

Herein I observed the ☽ her *application* to ♃, Lord of the fourth; ♃ was in 20 degrees of ♈, and ☽ in 8 degrees of ♍; the distance of their Aspects is 14 degrees; now 14 degrees in moveable signes (for such are ♈ and ♍) give fourteen dayes; wherefore I predicted that the Party afflicted, would after fourteen dayes from the *Decumbiture* begin to amend, that is, about the 27. day of *May*.

Now if you observe the Calculation, you shall find that about the same time, there happened a very good *Crisis*; and (as it is there noted) the party did recover, and never relapsed after in this distemper.

I need not be more *copious* here, for I have annexed this unto thet *Decumbiture*, only to shew that the *Fixed Stars* and *Planets*, being posited well or ill, may either help or hinder any distemper whatsoever, and also to shew the great affinity between the *Decumbiture* and the *Figure* of Heaven upon the same.

Now, by how much the more congruous they are, by so much the more are they to be observed, even as well the one as the other; and a Distemper can never (throughly) be knowne without the last, *viz.* the *Figure* of Heaven upon the *Decumbiture*; my *Pains* therefore hath been to shew the modest *Physician* the way to obtain both. First, that he may shun that beggerly way of *pulling* and *baling* the Distemper out of the *Piss*, though it be not to be found there.

Secondly, that the *Physician* need not take the Disease upon trust from the sick *Parties* mouth.

Thirdly, that the *Physician* may gaine the knowledge of the distemper reigning, by a more certain rule then that of grasping the Pulses.

Lastly,

Lastly, that *Physicians* in knowing the true *Humour* offending or cause of the *disease* may more readily, and with judgement and *honesty* proceed unto the *cure* thereof.

Now, if any shall be so *Fool-hardy*, or selfe-conceited as to neglect and contemne *Experimentals*, let such lie wrapped in their *thick-skin'd Ignorance* untill I appeare againe to informe them.

I shall here in the Interim insert some necessary rules for the true understanding a Figure of *Sickness*.

Concerning the Moon.

Some necessary Rules proper for the understanding and true judging a Figure upon a Decumbiture.

1. REgard the place of the *Moon*, for the disease dances after her Motion; even as the Marrow in Mans bones, or the blood in his veins; and 'tis the ☽ alone shews that the true variation of the *Crisis*, be it for good or evill; therefore *Du-bartas* excellently saith,

> ----------*The more* Shee *fils her forked round,*
> *The more the* Marrow *doth in* Bones *abound*;
> *The* Blood *in* Veins, *the sap in* Plants, *the* moisture
> *And* lushious *meat in* Crevish, Crab, *and* Oyster:
>
> *And also that the* SICK *while she is filling,*
> *Feele sharper* Fits *through all their* Members *thrilling*;
>
> To this I adde.
>
> *And as* Shee *meets with* Planets good *or* bad,
> *The* Sickness *mild is, or is* rageing mad.

2. If the ☽ at the time of the sick Parties lying downe be in any of the four Angles, especially the *Ascendent*, attract your Judgement from her, and make use of no other signification; but

but if the ☽ be not in the Ascendent, nor in any of the other Angles, take notice of the Lord of the Ascendent, and joyn him in judgment with the ☽.

3. If the ☽ at the beginning of a sickness, be in a fixed signe, the Disease will be Chronical, for Fixed signes prolong sickness; if in a Common Sign, the Disease will not be so tedious, but will terminate more suddenly; but if in a Moveable Sign, the sickness quickly moves to Life or Death. Moveable signes are ♈, ♋, ♎, ♑. Common signes are ♊, ♍, ♐, ♓. Fixed signes are ♉, ♌, ♏, ♒, as you were taught at the beginning of the book.

4. In the beginning of a sickness, if the ☽ shall be in Conjunction with a company of Fixed *Stars* of the first or second Magnitude, neer the Ecliptique, then judge the Disease to follow the Nature of those *Stars*; if the *Stars* be *Saturnine*, the disease will partake of the Nature of ♄; if *Martial*, of *Mars*; if *Venereal*, of ♀, &c. You are taught how to find the Fixed *Stars* upon the Cuspe of every House of Heaven, by my Reduction of *Hartgils* Tables, lately published by the Company of *Stationers*.

5. If the ☽ be joyned to any *Planet*, either by Body or Aspect in the beginning of any sickness, and shall behold the same *Planet* when she comes to the *Quartile* or *Opposition* of her place in the *Decumbiture*, the *Crisis* will not be of force to alter the disease.

6. If the ☽ when she comes to her first or second *Crisis*, *viz.* the □ or ☍ of her place at the *Decumbiture*, and be joyned either by body or Aspect to another Planet, *viz.* a Planet that she beheld not at the *Decumbiture*, then the disease changes, either for better or worse, according to the Nature of the Planet, and her Aspect to him, which if it shall be ♄ or ♂ (unlesse they be Lords of good Houses) the Disease shall turn to the worse; but if it shall be ♃ or ♀ (and they not Dominators of evill houses) the sick party amends.

7. Get the Nativity of the sick, if it be possible, and compare it with the *Decumbiture*, and according to the ☽ transiting the places of the benevolent or malevolent Planets, so judg the good or evill of the *Decumbiture* or *Crisis*.

8. If

8. If the ☽ in the *Decumbiture* or *Crisis* shall transit the places of ♄ or ♂ in the Nativity of the sick (and an ill direction happening at the same time) the sicke party may well prepare for another world, for long he cannot remain in this.

9. When the ☽ in a *Decumbiture* or *Crisis* shall passe by the places of ♃ or ♀ in the Nativity of the sicke, it is an assured Rule that the sick shall recover, unlesse ♃ or ♀ were Lords of ill houses in the Nativity; for ♃ and ♀ may as soon kill as ♄ and ♂, if they are ill disposed.

10. If when the ☽ comes to her □ or ☍ of the place she was in at the *Decumbiture*, be Essentially fortified, *viz.* in her House or Exaltation, &c. the sick party shall recover, if she be not joyned to any Planet, either by body or Aspect.

11. If in the beginning of a Disease the ☽ be void of course, neglect her at present in your Judgment, and observe the sign ascending and his Lord; the sign of the sixt and his Lord, and thence draw your judgement.

12. If the ☽ be in ♈ at the time of the distempers beginning, the disease is cheifly in the head; especially if she be in the Horoscope; if in ♉, in the neck, &c.

13. If the ☽ shall be joyned with ♄ in fiery signes, the disease usually turns to a Hecticke Feaver; if in watry signes, the ☽ shall be found with ♄ in a *Decumbiture* or *crisis*; it presages vicious and grosse Humours, cold Tremblings, sometimes Fluxes, watry Humours, and inimicall Phlegmatique distempers; if in Airy signes, much corruption of blood, and all diseases of wind; if in Earthy signes, the ☽ be with ♄ as aforesaid, be sure then the distemper turns to a strange Hypocondriack melancholy.

14. If the ☽ shall be with ♄ in a Moveable sign, then may you expect the distemper to be Dropsicall; not that ♄ can cause the Dropsie of himselfe, but by being with the ☽; but if she shall be with ♄ in Fixed signes, then expect Gouts, Leprosies, and Quartan Agues, &c. and if she shall be found with ♄ in Common signes, the Distemper lies in the bones or bowels, &c. and you judge the disease to be either the Illiack passion, or Plague in the Guts, and disaffection of the spleen.

15. If the ☽ be in ☌, □ or ☍ with ♃, the blood is putrified, the Liver is infirm (as it needs must be, if the blood be bad) the sick party is hard of digestion, and is sometimes troubled with the stitch in the side, and sometimes a Plurisie, &c.

16. If the ☽ be in ☌ or □ or ☍ of ♂ or ☿ in Fiery signs, the sick party is often Lunatique, and wholly depraved of his senses, the distemper is usually a desperate Feaver.

17. The ☽ with ♀, either by ☌, □, or ☍, shews the sick party hath been too familiarly acquainted with the sports of *Venus*, and that the *Gonorrhea*, or *Lues Venerea* is to be feared as hanging on him. If ☽ be in a ✶ or △ of ♀, the diseased party is sick for Love or mourns, in that he cannot attaine his desired wishes; and if any crosse Configuration of ♂ and the ☽ follow, it is forty to one, if the party thus afflicted doe not change this life, with hope to walk in the *Elizian* fields after death, where all true Lovers mourne and bewaile their fatall misfortune.

18. If the ☽ shall be found to be in ☌, □, or ☍ of the ☉ at the sick parties lying down, especially the ☌ *Conjunction*, the sick rarely recovers, unlesse the ☉ at that time shall be either in his own house or Exaltation, *viz.* ♈ or ♌.

Note that this misfortune happens when there is not above 6. Degrees between their Conjunction or Aspect; for when they are further distant, the danger is taken off.

For the true time of the period of a disease, you must observe the distance betweene the Lord of the Ascendent or ☽ from the Aspect of a fortune, or benevolent Planet, and judge accordingly; for,

Moveable signs shew dayes or weeks.	Angles	are equivalent to	Moveable Signes.
Cõmon signs weeks or months.	Succedents		Common Signes.
Fixed signs, months or years.	Cadents		Fixed Signes.

Example.

In the foregoing *Decumbiture* the ☽ was 14. Degrees distant from the □ of ♃, in Moveable Signes, which gave so many dayes from the *Decumbiture* before the disease began to ebbe; observe the like in the rest.

Arguments that the Sick shall recover of the Disease afflicting.

HErein you ought seriously to consider the separation and Application of the ☽, which if she be separate from a malevolent Planet (such is ♄ or ♂) and applyes to a benevolent, such is ♃ or ♀; then the sick party recovers (as you see in the former *Example*) If the Fortune be but meanly dignified, the disease will prevaile the longer; if strongly situate in the Heavens, the disease is put to his Trumps speedily.

If ♄ be Significator of a disease, and be Oriental of the ☉, the sicke par y will recover; ♂ Significator and Occidental, the sick shall recover.

If the ☽ be in ☌ or good Aspect of ♃, it presageth good to the sick party, and that he shall be restored to his former health.

If the ☽ shall be in her own House or Exaltation, or in the House of ♃ or ♀, and there beholding either of them, free from the malignant beams of ♄ and ♂, it is an assured testimony of sanity, and that the sick shall suddenly be restored.

If the ☽ shall apply to the Lord of the Horoscope by a ✶ or △, and not be impedited of the Lord of the eighth or sixth, the sick party will certainly recover.

When the ☽ is increasing in Light and Motion, and in the *First*, *Tenth*, *Eleventh* or *Second*, or *Fifth* Houses, in △ or ✶ with the Lord of the Ascendent, or with his Antiscion, if the Planet be a malevolent, and the ☽ have no other impediment, 'tis an Argument of life.

What an *Antiscion* is, I shall explaine here, because it is not commonly known.

The Antiscions of the Planets respect the Tropicks, *viz.* ♋, ♑, and so much as the Planet shall want of either of the Tropicks; so much on the other side the Tropick, shall the Antiscion of the Planet fall, and shall give vertue to any *Star* or Planet that is in the same Degree, or casteth any Aspect thereunto.

thereunto. I shall make it familiarly easie by one *Example*.

A Planet in 20 degrees of ♐ casts his Antiscion to the tenth degree of ♑; where you may observe that that 20 degrees of ♐, is as neer the first degree of ♑, *viz.* the true Tropick, as the tenth degree of ♑; but that you may know more readily how these Antiscions fall, observe this Table, as I find it readily set down by my worthy Friend Mr *William Lilly*, *Pag.* 90. of his Introduction.

A Table of the Planets Antiscions in Signs.

♊	♋
♌	♉
♍	♈
♎	♓
♏	♒
♐	♑

Thus you see that a Planet in ♊ sends his Antiscion to ♋, and a Planet in ♌ to ♉, &c.

Now if you would know how to work these Antiscions with Degrees and Minutes, you must observe this following Table, which very readily expresseth it, and with such ease that it is found by inspection only.

The Table follows.

The Antiſcions of the Planets in Degrees.		The Antiſcions of the Planets in Minutes.					
D.		D.	M.		M.	M.	M.
1		29	1		59	16	44
2		28	2		58	17	43
3		27	3		57	18	42
4		26	4		56	19	41
5		25	5		55	20	40
6		24	6		54	21	39
7		23	7		53	22	38
8	in	22	8	in	52	23	in 37
9		21	9		51	24	36
10		20	10		50	25	35
11		19	11		49	26	34
12		18	12		48	27	33
13		17	13		47	28	32
14		16	14		46	29	31
15		15	15		45	30	30

The Uſe of the Table.

If you ſeek the *Antiſcion* of the Planet in degrees, enter the two firſt Collumns; As for *Example*, If your Planet be 20. degree of ♐, I look for 20. in the ſecond Collumn, and over againſt 20. in the firſt Collumne I find 10, which tels me that a Planet in 20. degrees of ♐, caſts his Antiſcion to the tenth degree of ♍; if you have occaſion to looke for minutes obſerve the ſame method as you did in degrees, and you cannot fail.

Arguments

Arguments of the Non-recovery of the ſick.

THe Lord of the Aſcendent and the ☽ combuſt of the ☉ denotes death, unleſſe there be ſome reception betweene the ☉ and them.

The Lord of the Aſcendent and the ☽ in ☌ with the Lord of the eighth, without the interpoſing Aſpects of *Jupiter* or *Venus* preſages death.

The Lord of the eighth in an Angle, and the Lord of the Aſcendent Cadent, is an undoubted Argument of mortality, and the rather if he ſhall be an infortune.

The Application of the ☽ to a Planet in the eighth, is very dangerous; the Lord of the Horoſcope applying to the Lord of the eighth, or unto an infortune therein, denotes the death of the ſick.

The Lord of the Aſcendent in the eighth, and the Lord of the eighth in the Aſcendent, is an Argument of death.

The Lord of the eighth in the tenth Houſe, and Lord of the Aſcendent in the fourth, ſixth or ſeventh Houſes, afflicted of the malevolent Planets, threatens death.

Any malevolent Planet in the ſixth houſe, or any Planet Perigrine and unfortunate there, ſhews great danger in the diſeaſe afflicting.

The ☽ Lady of the ſixth or of the Aſcendent, and combuſt, and the Lord of the eighth at the ſame time afflicted by ☌ or ill Aſpect of ♄ or ♂, bring death ſuddenly, or with more then winged ſpeed.

The Lord of the Aſcendent and *Moon*, with violent Fixed *Stars*, (cheifly with latitude) argues death, as *Cor* ♌, *Cor* ♏, *Caput Algoll*, the *Chelæ*, the *Serpent*, the *Vulture*, the *Pleiades*, &c. whoſe Natures and Poſitions may be truly diſcovered by my Reduction of *Hartgils* Tables of the Fixed *Stars*. It is very requiſite that theſe Rules be diligently heeded, or the ſick inſtead of being Cured, may chance to be Killed. I ſhall in the next place preſent you with the diſeaſes of each particular planet and ſigne.

The

The Diseases each Planet properly signifies of themselves.

Diseases under ♄ are

THe Gout, Dropsie, Tooth-ach, noise in the head, pain in the bones, Scabs, Leprosie, all melancholy distempers, Palsie, Consumptions, black Jaundies, Quartan Agues, Illiack passions, Chin-coughs, Chatars, weaknesse in Generation.

Under ♃ are

Cough of the Lungs, Inflammations of the Liver, Ruptures, Apoplexie, Plurisie, Convulsion, Palpitation of the heart, Corruption of blood, weaknesse of the Pulses, windinesse in the veines, prickings neer the Ridg-bone.

Under ♂ are

The Plague, burning Feavers, spotted Feavers, Hectick Feavers, affliction of the Gall, wounds in the Face and Secrets, Impostbumes, yellow Jaundies, Carbuncles, Fistula's, Dog-like hunger, Epilepsies, Hemorrhoids, bloody Flux, Calenture, St *Anthonies* fire, diseases in the instruments of Generations, Stone in the Reins or Bladder, Scars or Pockholes in the Face, Frenzy, Ring-wormes, Blisters, Quotidian and Tertian Agues, hurt by Iron.

Under ☉ are

All distempers in the right Eye, Heart-beating, Cramps, Swoonings, or sudden tremblings, the Cardiack passion, Fluxes in the eyes, red Choller, and all diseases proceeding thence.

Under ♀ are

The *Gonorhea* or running of the Reins, Strangury, weaknesse of the Stomack, *French* or *Spanish* Pox, Pissing disease, Suffocation and Dissolution of the Matrix, all diseases of the Womb, Priapismus, a defect or corruption of the Sperm or seed, Diabetes.

Under ☿ are

The Vertigo, Megrim, Madnesse, Stammering, Lisping, Hoarsnesse, stoppings in the head, Dumbnesse, Lethargy, Phisique

sique, snuffling in the Nose, all manner of diseases afflicting the braine, or the intellectuall faculty.

Under the Moon are

The wind Chollick, Belly-ach, Palsies, diseases of the stones and Bladder, Menstruis in Women, the Reds and Whites in them, Rhumes, Fluxes, Wormes in the Belly, rotten Coughs, Convulsions, Falling-sickneſse, Kings-evill, Apostbumes, small Pox, Measles, all manner of diseases proceeding from Flegme and Rhume, Loosnesse, all coagulated and crude humours in any part or parts of the body.

Diseases signified by the twelve Signs.

Under ♈ are

ALL Whelks, Pimples, Freckles, Sunburnt, the Noli-me-tangere, Vertigo, Frenzy, Lethargy, defect in memory, Catalepsie, Apoplexie, dead Palsie, Cramps, Melancholly, Madnesse, Trembling, the Falling-sickneſse, Convulsions.

Under ♉ are

The Squinancy, Kings-evill, all Wens in the neck, Carbuncles and boyles there, Flux of Rhumes in the throat, and all manner of diseases incident thereunto.

Under ♊ are

All Fractures, Dislocations, Corruption or putrefaction of the blood, all diseases that are incident unto the Arms or shoulders.

Under ♋ are

All imperfections in the Breſt, Cancers, Impostbumes, Plurisies, want of Appetite, ill digestion, coldnesse of the Stomack, all Surfeits, Coughs, Scabbinesse, Dropsies, Leprosies.

Under ♌ are

Palpitation or trembling at the heart, Qualmes, all violent burning Feavers, sore eyes, the yellow Jaundies, the Plague or Pestilence, all diseases proceeding from Choller.

Under ♍ are

Plague in the Guts, Obstructions, Windinesse, the Chollick and

and Iliack paſſions, all impediments in the Meſeraicks, hardneſſe of Spleen, Hypocondriack melancholy, all diſeaſes in the belly.

Under ♎ are

The Stone in the Reins or Kidneys, Heat of the Reins, pains in the ſmall of the back, Surfeits, Corruption of blood, windineſſe.

Under ♏ are

Gravell in the Stone or Bladder, Inflammations and Ulcers there, Strangury, all diſeaſes of Urine, Rupture, Fiſtula's, Hemorrhoids, the *French* Pox, Gonorrhea or running of the Reins, Priapiſmus, all diſeaſes of the Privities or Womb.

Under ♐ are

All manner of Sciatica's, Peſtilentiall Feavers, Fiſtula's in thoſe Places, diſeaſes of Choler, fals from Horſes, or hurts by ſuch Creatures.

Under ♑ are

All diſeaſes in the Knees and Hams, as diſlocations, Paines and Sprains there, Fractures, Leproſie, Itch, Scabs, all melancholy humors.

Under ♒ are

All diſeaſes in the Legs or Ankles, as Aches, ſwellings, pains, &c. coagulated blood, and all manner of Cramps or twitches thereabout.

Under ♓ are

All Lameneſſe, (for the inſtruments under *Piſces* are the only Travellers) Gouts, Child-blains, Kibes, Swellings, Corns, all diſeaſes coming of ſalt Flegm.

☞ Note that all diſeaſes of Choler are appropriated unto Fiery Signs, becauſe the Element of Fire governes that Humour.

And all Melancholy diſtempers are appropriated unto the Earthy Signes.

All diſtempers of the blood, or diſeaſes proceeding thence, are aſſimulated to the Airy Trigon.

And all diſeaſes ariſing from Flegme are obſerved to fall under the watry-Triplicity.

The

The Earth is full of Evils, and the Sea,
Which ſets upon poor Mortals day by day!
But theſe are not the tythe of what the Stars
Inflict upon us (by their ſharper wars)
He that would troubles truly undermine,
Muſt be acquainted with each Planet and Sign;
For the Cœleſtial Dialect doth tell
The Stars doe we incline, but not compell,
To any ill, and the true Soloman
By Heavens helpe all miſcheifes hinder can.
"*Thus Man may with the God of Heaven ſtrive,*
"*And Jacob-like his bleſſing thence retrive.*

The ſeverall Parts of Mans body appropriated to their reſpective Planets.

♄ *Saturne* in the Body of Man rules the Spleen, the Bones, the Breech, the right Ear, and all the retentive faculties throughout the body.

♃ *Jupiter* rules the Liver and Arteries; ſome ſay the ſeed, &c.

♂ *Mars* governs the Gall, and the left Ear, ſome ſay the ſecrets, becauſe ♏ is his houſe.

♀ *Venus* is Dominator over the Womb, Reins and Kidneys, Throat, Womens breaſts, the Seed.

☿ *Mercury* is Lord over the Imagination and Apprehenſion, which is commonly ſituate in the Braine, as alſo the Tongue, Hands and Feet; he is Lord paramount of the motion of Man.

☉ The *Sun* rules the Heart and Arteries, the ſight, the Nerves, the Eyes, (*i. e.*) the right eye of a man, the left eye of a Woman.

☽ The *Moon* governs the bowels and the bladder, the taste, the stomacke, the brain, the left Eye of a man, the right Eye of a woman.

HERMES TRISMEGISTUS, *as Quoted by* Mr LILLY *in his* Introduction, *attributes the severall parts of Man's Body to the* Planets *thus;*

The Sense of Seeing to the Luminaries, *viz.* the Right Eye to the ☉ *Sunne*, and the Left Eye to the ☽ *Moone*.

The sense of Hearing is attributed to ♄ *Saturne*.
The senses of Smelling and Tasting to ♀ *Venus*.
The Braine is appropriated to ♃ *Jupiter*.
The Blood is attributed to *Mars*.
The Tongue, the Weesell-pipe of a mans throat, or Lung-pipe to ☿ *Mercury*.

A Table

A Table shewing what parts of mans Body every Planet governs in any of the twelve Signs.

	♄	♃	♂	☉	♀	☿	☽
♈	♋ ♌ ♍	♉ ♎ ♏	♈ ♍	♐	♎ ♑	♏ ♒	♈ ♑
♉	♌ ♋ ♍	♍ ♑ ♏	♉ ♑	♑ ♒	♈ ♏	♐ ♓	♉ ♒
♊	♍ ♎ ♌	♎ ♐ ♑	♋ ♎ ♏	♒	♉ ♐	♈ ♉	♊ ♐ ♓
♋	♎ ♍ ♏	♏ ♐ ♑	♋ ♐ ♑	♊ ♍	♍ ♋ ♎	♉ ♊ ♒	♈ ♋ ♋
♌	♏ ♐ ♎	♐ ♑ ♒	♌ ♍ ♎	♈ ♉	♋ ♌ ♒	♋ ♍ ♓	♉ ♋ ♌
♍	♐ ♏ ♑	♑ ♒ ♓	♎ ♐ ♍	♉ ♋	♌ ♎ ♓	♌ ♎ ♈	♊ ♌ ♍
♎	♑ ♐ ♒	♒ ♓ ♈	♏ ♑ ♓	♊ ♌	♍ ♏ ♈	♍ ♏ ♉	♋ ♍ ♎
♏	♒ ♑ ♓	♓ ♈ ♉	♐ ♒ ♈	♋ ♍	♎ ♐ ♉	♎ ♐ ♊	♌ ♎ ♏
♐	♓ ♒ ♈	♈ ♉ ♊	♑ ♓ ♉	♌ ♎	♏ ♑ ♊	♏ ♑ ♋	♍ ♏ ♐
♑	♈ ♓ ♉	♉ ♊ ♋	♒ ♈ ♊	♍ ♏	♐ ♒ ♋	♐ ♒ ♌	♎ ♐ ♑
♒	♉ ♈ ♊	♊ ♋ ♌	♓ ♉ ♋	♎ ♐	♑ ♓ ♌	♑ ♓ ♍	♏ ♑ ♒
♓	♊ ♉ ♋	♋ ♌ ♍	♈ ♊ ♌	♏ ♑	♒ ♈ ♍	♒ ♈ ♎	♐ ♒ ♓

The use of this table is not difficult, for you may observe ♄ in ♈ governs ♋ and ♊, or the members thereby signified, which are the Breast and Stomack, and the Arms and Shoulders, &c. ♃ in ♈ governs ♉, ♌, ♒, that is, the Neck and Throat, Heart and Back, and the Legs. Understand the like in the rest.

Here I had intended to have given you a Systeme of *Astrological Physick*, in a methodical way, *viz.* the manner of judging a *Decumbiture*, or *Crisis*; as also, the significations of the Planets in all the Signs of the Zodiack, with other necessary rules and cautions, &c.

But lo! while I was thus busied in my thoughts, there appears publickly, the *Astrologicall Physician* in the English tongue, printed for *Geo. Sawbridge* at the Bible on *Ludgate-hill*; wherein is promised as much as I intended of this subject, and something already performed in that little Book, which I have not treated of here: therefore (being willing to see the performances of others, especially when we have the earnest penny of a sober promise) I willingly turned my present conceptions into silence, and thought it fitter to sit down here, then *actum agere*, or to prevent anothers ingenious intentions.

I shall onely insert some excellent Aphorisms beneficiall for *Physicians*, which although they have been printed already by my worthy Friend Mr LILLY, yet they will not be impertinent here; for there are many ingenious souls living, who have not had the good hap to be acquainted with his *Introduction*, where these are.

Astrological Aphorisms, beneficiall for PHYSICIANS.

1. *IN Questions concerning sick People, give the ascendant and his Lord, and the Lord of the Figure for significators of the sick party.*

2. *From the Sign of the sixt, the Lord of that house, Planets therein placed,*

placed, and place of Heaven, and Sign wherein the Moon is, require the Disease, or part afflicted, with relation to the ascendant.

3. *The seventh house represents the Physician, the tenth his Medicine: if the Lord of the seventh be unfortunate, the Physician shall not Cure; if the tenth house, or Lord thereof, his Physick is improper.*

4. *The fourth house signifies the end of the Sickness, and whether it will terminate quickly, or endure long. Fixed Signs prolong, common Signs vary the Disease, movable ones shew an end one way or other quickly.*

5. *That Physician who first visits his Patient in the hour of ♄, his Patient shall either be long sick, or long in curing, and shall suffer much torment in his Cure; nor shall he be cured, untill almost Physician and Patient despair thereof.*

6. *He that first enters upon a Cure in the hour of ♂, shall finde his Patient diseffected to him, and partly disdain and reject his Medicines, his pains ill rewarded, and his person sleighted.*

7. *He that first visits his Patient in the hour of ♃ or ♀, shall have good words of the sick, be well esteemed and paid for his pains: though he fail of his cure,* [ah happy Physician that is then imploy'd:] *yet shall he receive no prejudice thereby* [I mean, in point of estimation.]

8. *When a Urine is brought, let the ascendant represent the sick party, whether the Querent come with consent or no: for the Urine was sometime of the essence of the sick.*

9. *If no Urine or consent of the sick party come to the Physician, then the ascendant represents the Querent; but the person and sickness must be required according to the relation the Querent hath to the sick party. A man for his Servant, the sixth shall shew his person, not his Disease, that must be from the sixth, to the sixth, which is the eleventh: & sic in aliis, where no consent is.*

10. *But in every Disease have a care to the place of the ☽, for she is a generall significatrix in all things.*

11. *The sick party is in great danger of death, when at time of the question asked, or when the sickness first invaded the sick party, the ☉ and ☽ are both under the earth.*

12. *As no light is in this world without the presence of the ☉ and ☽, so no safety or hopes of recovery in the sick, when they are obscured or subter-*

subterranean at first lying down of the sick: and it's a greater argument of death, if either of them be then afflicted.

13. *The* □ *or* ☍ *of the fortunes, as it destroyeth not, so neither do the benevolent aspects of the infortunes profit; unlesse that aspect be with reception.*

14. *If the* ☉ *and* ☽, *or Lord of the Figure, or Lord of the ascendant be free from affliction, and have no affinity with the Lord of the eighth, without doubt the sick party will recover: if two of these significators be so affected, it will go well with him, otherwise he dyes.*

15. *The Lord of the ascendant in his fall, unfortunate or combust, or else the Lord of the Figure, it is doubtfull the sick party will dye of that infirmity.*

16. *When the significator of the sick is feeble, and the Lord of the eighth strong, and afflicting him, it's much feared the sick party will dye of his* [then] *infirmnesse; Nature being weak, and the Disease prevalent.*

17. *If the Lord of the ascendant be placed in the eighth, and received by the Lord of the eighth, in some essentiall dignity, though the Lord of the ascendant receive him not again, the sick party recovers beyond expectation.*

18. *The Physician may justly fear his Patient, when the Lord of the ascendant and the* ☽ *do both apply by ill aspect to a Planet under the earth; the contrary is to be expected, if they apply to a Planet above the earth.* The twelfth, eleventh, tenth, ninth, eighth, seventh houses are above the earth, the rest under.

19. *The Lord of the eighth being on the cusp of the tenth, and the Lord of the ascendant under the earth, there is great hopes of recovery.*

20. *If the* ☽ *be swift in course, and encreasing in light, and by a* ✶ *or* △ *apply to the Lord of the ascendant, though under the earth, it hastens the cure; the more easily, if any reception be: the cure must needs be sooner, if the application be above the earth to the Lord of the ascendant.*

21. *If the Lord of the ascendant be in the sixt, or the Lord of the sixt in the ascendant, it protracts the Disease, and is an argument of much affliction therein: so also doth the* □ *and* ☍ *of the Lord of the sixt to the Lord of the ascendant.*

22. *If the two benevolent Planets* ♃ *and* ♀ *be most powerfull in the Figure, judge well to the sick, or hope well: if the Infortunes be most strong, judge the contrary.*

23. *The*

23. *The application of the Lord of the fourth to the* ☌ *of the Lord of the eighth, prolongs the infirmity, and also signifieth death, if the Lord of the fourth be an infortune; but if a benevolent, expect the contrary.*

24. *A retrograde Planet significator of the Disease, shews the continuance of it, and argues the Bodies consumption, back-sliding and relapses.*

25. *The significator being stationary, shews aptnesse and desire to vomit, and the oft change and variation of the Disease: but if he be combust of* ☉, *for the most part the sick dyes; and the reason is, a Planet stationary hath time to work mischief, because he moves not.*

26. *A significator in his fall or detriment, shews ill, and much danger, and argues much distrust and fear in the sick party.*

27. *The ascendant and the* ☽ *being afflicted, and the Lord of the one, and dispositor of the other not so, the Disease is in the body, and not in the spirits.*

28. *But the ascendant and* ☽ *free from misfortune, and their Lords unfortunate, the Grief lies in the spirits, and not in the body: but if both be afflicted, both body and minde are tormented. So also, if a malevolent Planet behold the ascendant, and not the* ☽, *the Disease is in the Animals, and not in the Body: and so on the contrary.*

29. *The Lord of the sixt in the ascendant, ninth, eleventh or tenth houses, the Disease is manifest; in the seventh or fourth, it lies occult, and not known; and so in the twelfth or eighth houses.*

30. *Movable Signs easily cause the Disease to vary; fixed Signs make it long and permanent, and not without much difficulty: common Signs shew recidivation, or that it's now here, now there; or, that the sick party is much better at one time then at another.*

31. *In the beginning of Diseases, ever fear the ill posture and affliction of the* ☽, *mix the signification with the well or ill being of the Lord of the ascendant, and so judge of the good or ill attending the sick.*

32. *If the Nativity of the sick may be obtained, observe if the* ☽ *at the time of the Decumbiture, or first question asked, be then in a place where an infortune was in the Radix, or in* □ *or* ☍ *thereof, the cure will go on the more hardly, and be more difficult to overcome.*

33. *If in the beginning of a sickneſſe the* ☽ *be in the sixt of the Nativity, fourth, seventh, eighth or twelfth, and both times therein happen an infortune, it doth manifest death; unlesse a fortune at one of these times cast thither his benevolent beams.*

34. *When*

34. *When the ascendant of the Sickness is opposite to that of the Nativity, or is either the fourth, sixt, eighth or twelfth, the ascendant of the Revolution being not the same, it hardly shews any recovery.*

35. *When the Lord of the second doth infortunate the Lord of the ascendant, the sick shall not recover without much expence of money: or if he dye, he spends most part, or much upon his cure to no purpose.*

36. *The ☉ in the ascendant brings usually health immediately; if in the sixt, the sickness presently changes; if the Lord of the eighth be combust, the sick shall recover, and not dye at that time.*

37. *The ☉ is the Candle, or light of Heaven, and that spirit which clarifies and beautifies those Signs he is in, destroying Natures enemies.*

38. *Fear not the death of thy Patient, if ☿ be in good aspect to the ☉ although the Lord of the ascendant apply to the Lord of the eighth house.*

39. *When a Sickness takes one first, at what time the ☽ separates from combustion, the Sickness will encrease untill the ☽ doth come to ☌ of ☉.*

40. *The Lord of the ascendant being unfortunate in the eighth, the Patient will much encrease the Disease, and retard the cure by his ill government and carelesness.*

41. *The significator of the sick Occidental, denotes chronick Diseases; but Oriental, new sickness. Consider the separation of the ☽, and as she separates or applies, so will the Disease decrease or encrease, &c.*

42. *If ♄ be author of the Disease, it proceeds of Cold; if ♂ or the ☉ it proceeds of Heat and Drineſſe: and so do in the signification of the rest of the Planets.*

43. *The ☽ is more afflicted of ♂, when she is encreased in light, and more oppressed of ♄ in her wane: beware in the beginning of a Sickness when the ☽ is thus unfortunated, and understand, ♂ doth more mischief when he is in masculine Signs, Oriental, and above the earth: do the contrary in the judgment of ♄.*

In as much as you will have occasion to make use of the Planetary hour, in making use of the foregoing Aphorisms; it is not impertinent that I insert a rule whereby you may obtain the same.

To finde the Planetary Hour.

YOU must know, in every artificial Day, either in Summer or Winter, there is alwayes twelve hours, and as many in the Night; but they are unequal, that is, longer in the day then in the night sometimes, and shorter other sometimes, according to the encreasing or decreasing of the dayes in length.

As thus, Suppose the artificial day to be but eight hours long, yet here must be contained in this eight hours twelve Planetary hours. To know the length of a Planetary hour, you must do thus; first, finde the length of the day, then resolve the hours thereof into minutes, and give sixty minutes to each hour, and to the product add the odd minutes (if any shall be found) and then divide the total by twelve, and you have the just length of the Planetary hour: but to save this trouble, I will add a Table, by which it may be known by inspection onely.

A TABLE of the Planetary Hours perpetuall.

Length of the day		Length of the Planetary Hour by Day.			Length of the Planetary Hour by Night.		
H.	M.	H.	M.	S.	H.	M.	S.
6	0	0	30	0	1	30	0
6	30	0	32	30	1	27	30
7	0	0	35	0	1	25	0
7	30	0	37	30	1	22	30
8	0	0	40	0	1	20	0
8	30	0	42	30	1	17	30
9	0	0	45	0	1	15	0
9	30	0	47	30	1	12	30
10	0	0	50	0	1	10	0
10	30	0	52	30	1	7	30
11	0	0	55	0	1	5	0
11	30	0	57	30	1	2	30
12	0	1	0	0	1	0	0
12	30	1	2	30	0	57	30
13	0	1	5	0	0	55	0
13	30	1	7	30	0	52	30
14	0	1	10	0	0	50	0
14	30	1	12	30	0	47	30
15	0	1	15	0	0	45	0
15	30	1	17	30	0	42	30
16	0	1	20	0	0	40	0
16	30	1	22		30	37	30

TO finde the Planetary Hour, and what Planet is ruler thereof, you must get the hour and minute of Sun-rising; then observe what hours and minutes is elapsed between your time and Sun-rising, and multiply those hours by sixty, and to the product add your minutes (if you have any) and the total divided by the number of minutes of the Planetary houre, the quotient gives you your desire.

As for Example.

On the first day of *January* 1656. the ☉ riseth at eight of the clock, I would know what Planetary hour it is at ten of the clock that day; now because ten of the clock is two hours after Sun-rising, I multiply two by sixty, and the product is 120. now the length of the Planetary hour (by this Table) when the ☉ rises at eight of the clock, or when the day is eight hours long, is forty minutes, therefore I must divide 120. by 40. and the quotient is 3. which tels me, it is the end of the third Planetary hour from Sun-rising, and the fourth is just initiating. Now

Now I having found the number of the Planetary hour, I would know what Planet it is rules then; for the gaining of which, I seek the day of the week (which is Tuesday) in the head of this following Table, and the hour of the day in the same column; and against the hour in the first column, towards the left hand, I finde *Venus* ♀ leaving her government at ten of the clock, and *Mercury* ☿ just commencing his. This is so obvious, it needeth no example.

A perpetuall TABLE, shewing the ruling Planet for every hour of the Day and Night.

Planets ruling the hours of the Day.	Sunday	Munday	Tuesday	Wednesday	Thursday	Friday	Saterday	Planets ruling the hours of the Night.
Sol	☉ 1	12	9	0	10	0	11	♃ *Iupiter*
Venus	♀ 2	0	10	0	11	1	12	♂ *Mars*
Mercury	☿ 3	0	11	1	12	2	0	☉ *Sol*
Luna	☽ 4	1	12	2	0	3	0	♀ *Venus*
Saturn	♄ 5	2	0	3	0	4	1	☿ *Mercury*
Iupiter	♃ 6	3	0	4	1	5	2	☽ *Luna*
Mars	♂ 7	4	1	5	2	6	3	♄ *Saturn*
Sol	☉ 8	5	2	6	3	7	4	♃ *Iupiter*
Venus	♀ 9	6	3	7	4	8	5	♂ *Mars*
Mercury	☿ 10	7	4	8	5	9	6	☉ *Sol*
Luna	☽ 11	8	5	9	6	10	7	♀ *Venus*
Saturn	♄ 12	9	6	10	7	11	8	☿ *Mercury*
Iupiter	♃ 0	10	7	11	8	12	9	☽ *Luna*
Mars	♂ 0	11	8	12	9	0	10	♄ *Saturn*

AS you are to look for the rulers of the hours of the day unto the left hand column, so you are to look for the Planets ruling the hours of the night unto the column on the right hand, as the Titl directs you.

Thus may the Planetary hours (and rulers thereof) be found for ever, for the doing of what is necessary.

I shall here insert some Rules for the ready judging a horary

Question belonging to any of the twelve Cœlestiall Houses.

First, If you desire to be resolved of any thing relating to the life of a person, or of a Ship at Sea, then you must take signification from the first house.

Secondly, if concerning the Substance or Estate of any one, you are to take judgment from the second house.

Thirdly, if to be satisfied of short Journeys, or of Brethren or Sisters, or Kinred; respect the third house.

Fourthly, if inquisition be made after a Father, or House, or Lands; regard the fourth house.

Fiftly, if the Question be concerning Embassadours, Agents, Messengers, Playes, Children, &c. have recourse to the fift house for signification.

Sixtly, if about Sickness or Servants, or Uncles, or Aunts, or small Cattle, &c. you must observe the sixt house.

Seventhly, if about Law-suits or Controversies, or publick Enemies, Fugitives and Thefts; as also, about Sweet-hearts, either Men or Women, and all manner of Love-questions; take notice of the seventh house.

Eighthly, if about the Goods of men deceased, Wills, Legacies, the kind of Death, &c. or of the Dowry of the Wife; then be sure to minde the eighth house.

Ninthly, if the question be concerning Arts or Sciences, Law or Religion, Lawyers and Clergy-men, Dreams, Visions, &c. as also, long Journeys, or Voyages beyond the Seas; then look to the ninth house.

Tenthly, if the *Quære* be concerning Magistrates of any sort, or Preferment or Honour of any kinde, or of the Mother; you must draw Judgment from the tenth house.

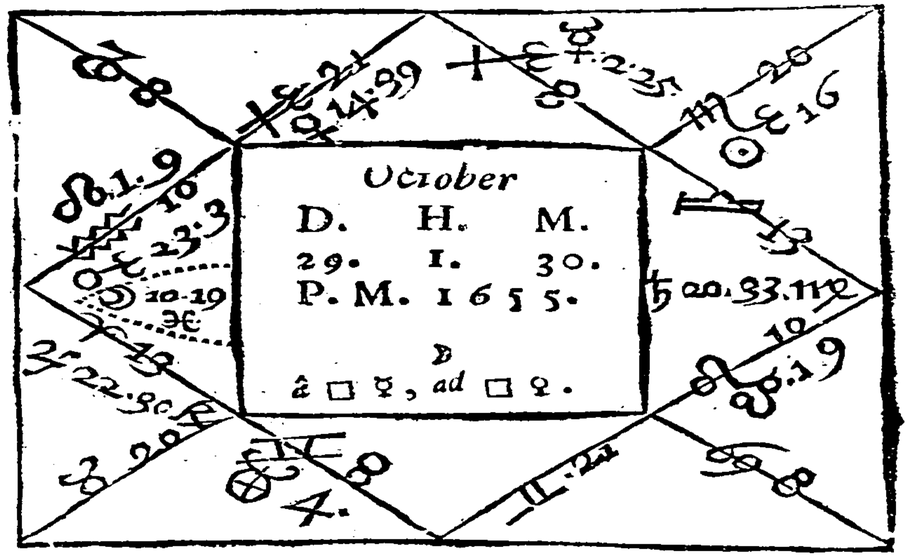
Eleventhly, if the Disease be concerning Friendship, or the fidelity or falsnesse of Friends, or any thing a man or Woman hopes for, or concerning the Favourites of Governours or Magistrates; have regard to the eleventh house.

Twelfthly, if the Figure be for the discovery of private Enemies, or Witches, or concerning Imprisonments, or great Cattle; then you must observe the twelfth house.

You must observe, the ☽ is a generall significator in all Questions (unlesse she be Governesse of the house from whence the Question

Question is demanded) by reason of her vicinity to the Earth, and her conveighing all the other Planets influxes to the Earth: therefore if she be well dignified, and in good aspect with the Lord of the house you receive judgment from; then may the Question or thing enquired after come to good: but if ill dignified, or in any bad aspect with the Lord of the house you require Judgment from, that Question will come to no good end, unlesse the two fortunes, *viz.* ♃ and ♀ interpose their benevolent rayes.

I shall Exemplifie this Doctrine by an Example, viz.



A Gentleman on the day and hour this Figure was set, came (as full of discontents as *Lob* full of sores) and demanded this Question of me, *viz. What part of his life was like to be best?* he having gone through many troubles for many years together, began (almost) to despair of the end of them; and so desired also, *When he should* (if it were appointed him) *see better dayes?*

I obſerved this Queſtion belonged to the firſt houſe, and ſo I took ſignification from thence.

The Gentleman was principally deſcribed by ♂ in ♒ (for the aſcendant and Planet therein deſcribeth the perſon of every Querent) he was a man of a very handſome corporature, full bodied, and well ſet; of a bright cheſnut coloured hair, which I ſuppoſe was occaſioned by ♂ his being in ✶, and in the terms of ♃, and in ♒ an aëreal Sign; he had a flaſh in his face, on the right ſide thereof, as ♂ in ♒ in the aſcendant denoted.

He was a man of a very ſober, grave ſpeech, yet of a ſharp and moſt ſubtle underſtanding, as ♄ Lord of the aſcendant in ♊ diſcovers: That he had laboured under a long and lingring miſery, is plainly diſcovered by ♄ his being lately in a ſix years detriment, *viz.* all that time he was tranſiting ♋ and ♌; that he was likely to attain a more happy condition, is obvious from ♄ going (ere long) into his exaltation, *viz.* ♎. Theſe are generall rules; but more particularly we muſt obſerve the nature of the Queſtions, *viz.*

1. *When ſhall he ſee better dayes?*
2. *What part of his Life is like to be beſt?*

To the firſt I anſwered, That better dayes he might (very probably) ſee full ſoon, (if he be not his own enemy) for ♀ a generall ſignificator of good, doth irradiate the aſcendant with a friendly aſpect, *viz.* a ✶, and ♃ (the greateſt fortune) her Diſpoſitor, and Lord of the tenth and eleventh houſes, is in ✶ with ♂, Lord of the ninth, in the aſcendant; the ☽ is alſo going to a △ of ☉ in the ninth houſe, and the ☽ being in ♓ a watry Sign, and the Sign occupying the cuſp of the ninth houſe watry alſo: I adviſed this Gentleman to apply himſelf to ſome man in power ſpeedily (for the ☉ ſignifies men in power and authority) and ſolicite for ſome Tranſmarine employment.

Hearing this, he told me he was offered a Chyrurgions place in a ſhip; but he was ſomewhat fearfull to adventure to ſea. I diſſwaded him from timorouſneſſe, and perſwaded him to a ſea-voyage, (by reaſon of the ſeverall arguments of good before mentioned) and told him, by God's permiſſion, and as far as he had manifeſted himſelf in the courſe of ſecond cauſes, that he muſt proſper by ſuch an undertaking. The

The Gentleman obſerved my counſel, went to ſea, and (God be bleſſed) did well: for he hath lately made a return home to *England* again, and confeſſes to me (with civil thanks for my advice) that his Purſe is much bettered, his perſon leſſe troubled, and his ſpirit more at eaſe then when he firſt ſpake to me. Thus much for the firſt Queſtion, *viz.* *When ſhould he ſee better dayes?*

To the ſecond, *What part of his life is like to be beſt?* In my anſwer, firſt, to this Queſtion, I obſerved the general rules of *Aſtrology*, and concluded, that the firſt part of his life was very pleaſant and delectable, *viz.* that part of his life, from his Birth, untill fifteen or ſixteen years of age. He confeſſed that part was in the general, very propitious and happy: the reaſon of it is this, ♀ a fortunate ſtar (and with ſtars of a good nature) in the mid-heaven, thence in a friendly manner beholding the aſcendant with a ✶.

Secondly, finding the ☉ in a Sign contrary to his own nature, falling into the eighth houſe, and ♄ Lord of the aſcendant oppoſed by the ☽ and intercepted in the ſeventh, and ♌ newly fallen from the cuſp of the ſeven h houſe, I adjudged the ſecond part of his life to be very troubleſome and obnoxious to him, [*and ſo it was*;] For he confeſſed, that from the ſeventeenth year of his age unto the two and thirtieth year thereof, he had as great a company of croſſes as ever befell any mortall man upon the face of the earth: inſomuch that when he remembred them, he would paſſionately break forth, and ſay, *Job's torments were never like his.*

The kindes of his ſufferings are too large to relate here; beſides, they are contrary to the buſineſſe in hand: only take notice, that about the three and thirtieth year of his age, he deſired my advice, as I told you before.

Thirdly, I told him the third part of his life (which he was now in) would be indifferently good and pleaſant, in compariſon of his late miſeries: for here is no affliction of either of the fortunes at all to prejudice him, and (as I ſaid before) the particular teſtimonies of Happineſſe in this Figure are not deſpicable.

Fourthly, ⊗ *pars fortunæ* and ♃ in the Septentrional quarter, argues the laſt part of the Native's life to be very good, and that he

he ſhould end his dayes in as happy, or rather a more happy condition, then he began them.

Had this Queſtion been concerning the Subſtance of any one, I muſt (according to the foregoing Rules) have taken ſignification from the ſecond houſe; and ♂ being Lord thereof, and fixed in the aſcendant, and in ✶ to ♃ in the ſecond, and ♃ retrograde there; I ſhould have adjudged a mediocrity in the Eſtate of the party enquiring, and no ſuperfluity.

If the Queſtion had been of an abſent Brother, then I muſt have regarded the third houſe, and finding ☿ Lady thereof in the eighth of the Queſtion (but tenth in the Figure) locally, and the ☽ in □ to her, I ſhould have judged the party enquired after, to have been dead; for the eighth houſe is the houſe of Death: and the dwelling of the ſignificator in the houſe of Death, enforceth ſuch a judgment, unleſſe there are potent interpoſers; and here are none.

But ſhould the Queſtion have been of a Father, as thus; *Shall I obtain ſome Moneys from my Father?* Herein I conſider ♄ Lord of the aſcendant, and ☿ Lord of the fourth, *viz.* the Father; and fifth, *viz.* the Father's Subſtance; there hath been lately a ✶ between ♄ and ☿, which intimates there was an opportunity for ſuch a purpoſe not long ſince, but it is now loſt through the negligence or non-obſervance of ♄: and the next aſpect they make is a □; arguing the buſineſſe is like to grow to a greater diſtance: and indeed there is no reception between ♄ and ☿, *ergo*, no performance of the thing expected.

Had the *Quære* been concerning Children, as thus; *Shall I have Children?* Herein I muſt have obſerved the fifth houſe, (for that is the houſe of Children) and finding ☿ Lord of the fifth, applying to a ☌ of ♀, a fruitfull Planet, and ſhe in an Angle, and the ☽ in a prolifical Sign, *viz.* ♓, and in the aſcendant, in △ to the Lord of the ſeventh, in a fruitfull Sign alſo; I ſhould have judged in the affirmative, that the party ſhould have Children.

If the queſtion had been concerning Servants, as thus; *I have a Servant whom I repoſe very much truſt and confidence in; doth he deceive me? or is he honeſt?* Herein I muſt have reſpected the ſixth houſe, that being the houſe of Servants; and finding ♋ upon the cuſp

cuſp of the ſixt, and ☽ in ✶, in the aſcendant, in △ thereto, I ſhould have adjudged the Servant very faithfull, and fit to be truſted: but as the ☽ is newly ſeparated from the □ of ☿, and ☿ a generall ſignificator of Servants; it is apparent the Querent had ſome ſhrewd ſuſpicion of his Servant's diſhoneſt dealing with him, but it would have proved naught elſe but ſuſpicion.

Now if the *Quære* had been concerning Marriage, as thus; *Shall I obtain the party deſired?* then I muſt have obſerved the ſeventh houſe, and his Lord; which in this Figure is the ☉, and he is in □ to the ſeventh, platickly, and ♄ Lord of the aſcendant is locally in the ſeventh, intercepted there in ♍; which argues a difficulty in the thing deſired: but if I obſerve further, I find ♄ in ✶ to ☉ Lord of the ſeventh, in the ſeventh, and the ☽ going to a △ of ☉; whence I ſhould have concluded, that the Querent ſhould have obtained his deſire, and ſhould have gained the party Queſited.

Had the Queſtion been concerning Death, as thus; *What manner of Death ſhall I dye? ſhall it be naturall or violent?* Herein for anſwer, I muſt have obſerved the eighth houſe (for that is the houſe of Death) and the Lord thereof; in this Figure I find the benign Planet ♀ the ſignificatrix of Death, and ſhe in ✶ to the houſe of Death, and in ✶ to the aſcendant alſo, having a noble Diſpoſitor, *viz.* ♃; therefore I ſhould have concluded, the party ſhould have died (not a violent, but) a natural Death: the ☽ in △ to the ☉, falling into the eighth, is another argument to ſtrengthen the truth of the firſt: *Via unita fortiter.*

Had the Queſtion been concerning Voyages or Journeys, as thus; *Shall I gain or loſe by Travail, or Voyaging to Sea?* Herein I muſt have regarded the ninth houſe, & Planets therein poſited, and the Lord thereof; the ninth houſe is ♏, a watry Sign, the ☉ the Light of the time, is on the cuſp of the ninth, the ☽ ſalutes the ☉ from a watry Sign by a △, ☿ Lord of the fourth and fift, and Diſpoſer of the Lord of the aſcendant, is locally in the ninth, whence I ſhould have judged good unto the Querent by Travailing and Voyaging to Sea: It is true, ♂ Lord of the ninth, caſts a □ dexter to the ninth, yet is his malevolency mittigated by *Jupiter's* ✶, and that gentle reception there is

between them, *viz.* a reception by house and term; which had not this been, the major testimonies must have overcame.

Had I been asked from this Figure, *What Employment the Querent were best to follow? or what Profession would have been most profitable unto the Querent?* I must have drawn my Judgment from the tenth house; and finding ♐ a fiery Sign on the cusp of the tenth, and ♃ Lord of the tenth in ♈ a fiery Sign likewise, and ☿ a generall significator in such Questions, in ♐, and ♂ another generall significator in ♒, a fixed (but aëreal) Sign: Hence I should have adjudged the party enquiring would have done extreamly well in the Study of *Chymistry* or *Physick*; and this Judgment is augmented by ♄ his being in ♍, the house of ☿, and ☿ falling into the ninth house: [This must be understood, if the party enquiring had been a Schollar, and capable of such things.] But if a Mechanick, he might best thrive in Grazing, or by turning Baker, or Cook, or Smith, or Brazier, or Pewterer, &c.

Now if the Question had been about Friends, or any thing hoped for, as thus; *Shall I have the thing hoped for?* I must have had recourse to the eleventh house, that being the house of Hopes.

Here is no good aspect between the Lord of the ascendant, the ☽, or Lord of the eleventh, nor any translation or reception between them; ♄ Lord of the ascendant is in ♍ in the seventh, casting a malicious □ to the cusp of the eleventh: which plainly argueth a destruction of the Querent's Hopes, and that they will come to nothing.

But had the Question been concerning secret Enemies, as thus; *Have I secret Enemies?* I must have noted the twelfth house, for that is the house that represents private Enemies, as I told you before.

Here I find ♄ to be Lord of the twelfth house, and also Lord of the ascendant, and he in the seventh, in △ to the Sign of the twelfth; whence I should have drawn this Judgment: That had the party enquiring been no enemy to himself, none in this Figure could have hurt him.

And thus much for the true variation of a Figure of Heaven, upon

upon any occasion; as these plainer Questions are resolved, so may others more abstruse, of what nature soever; provided, they are seriously propounded.

I will now give you a description of each Planet and Sign; a thing very requisite to be understood, for their significations in all manner of Judgments; and it shall be in this short manner following.

Of the SHAPES and MANNERS each PLANET gives.

Of the PLANET ♄ *Saturn.*

♄ SATURN (the highest of all the seven wandring Stars) generally gives a body of a middle stature, Complexion pale or muddy, little Eyes, lowring Eye-brows, a sowr, down-look, broad Fore-head, dark Hair, great Ears, &c. Yet have I observed, when ♄ was in ♌, especially in the terms of ☿, ♃, ♂, or neer Stars of their nature, that he gave a bright Hair, or dark flaxen, very frequently.

When ♄ is well dignified or disposed, the *Saturnine* man is very sober, and solidly grave; and performs all his actions with wisdome.

Philosophers have (all) affirmed thus
That Saturnists were most ingenious.

But when ill dignified, then is the *Saturnine* man envious, covetous, jealous, timerous, a meer dissembler, a lying fellow, never satisfied, ever repining.

Of the PLANET ♃ Jupiter.

♃ JUPITER a Star of a noble nature, whom renowned *Anton* cals,

——— A Heavenly Body, from whose merit,
Heroick Actions draw a noble Spirit.

Moves in an Orb next beneath ♄, and signifies one of an upright and tall Stature, a ruddy and most lovely, nay, majestick Complexion, an oval Visage, somewhat fleshy, high Forehead, large gray Eyes, a soft and gentle Hair, of a lovely chesnut brown colour: yet ♃ being in fiery Signs, gives a sandy flaxen Hair; and if with Stars of the nature of ♂, I have sometime known a red signified by ♃.

When ♃ is well disposed, those represented by him are magnanimous, faithfull, aiming at no mean matters, and wonderfull fair in their dealings, desirous to benefit others: if ♃ fortune to signifie a Priest (as often he doth) he is likely a godly Minister, both in Doctrine and Example, hating Covetousnesse.

But when ♃ is evilly dignified, he represents a very hypocrite, one of a dull capacity, a Sceptick, a meer Atheist or scorner, or indeed one who delights in nothing, save to sit in the seat of sinners.

Of the PLANET ♂ Mars.

♂ MARS, a Star of a violent nature, whom divine *Dubartus* cals

——— Master of Disorder,
Delighting naught but Battles, Blood and Murder.

Ocupies the next Sphear under ♃, and represents one of a strong

strong, able Body, big Bones, but of a middle Stature, brown Complexion, ruddy Colour, round Visage, Hair red, or sandy flaxen, and crisping; a piercing, sharp, hazle Eye, a confident Countenance, one of a bold, undaunted Spirit, fearing nothing.

When ♂ is strong, then is the *Martial* man of prudent behaviour in his affairs; in War, he scorns any should exceed him: he challenges all Honour to himself, he would willingly obey no body; he is a large reporter of his own acts; sleights and derides all things in comparison of Victory.

When ill disposed, he is a prater, without either modesty or honesty; a lover, nay, a broacher of Quarrels; a Murderer, a Thief, a perjured, turbulent fellow, a meer Incendiary, willing to set the world on fire; he is one that neither fears God, or reverences man.

Of the ☉ SUN.

ASTROLOGERS say, the ☉ is seated in the midst of all the Planets, as the Heart in Man's Body, that it may the more easily illuminate the other Sphears equally: By his being seated in the midst, is not to be understood, as I observe the ☉ here, next unto the Sphear of ♂, but as it is ingeniously delineated in the *Copernican* Systeme of the visible World: and although (according to appearance) the ☉ hath both accession, and recession, and so the seasons of the year are varied; whence came the saying;

Bright Phœbus running his Ecliptick Ring,
Doth make both Autumn, Winter, Summer, Spring.

Yet can it not be in ought else but appearance; for if the ☉ have a reall annuall, and diurnall motion (other then the moving on his own axis) then must he respect some inferiour Orb, (for all Orbs are inferiour to the *Sun's*) for his center: but this is incongruous.

PTOLOMIE and all his Disciples after him, make the Earth

the centre of the viſible World, COPERNICUS and his followers, the ☉.

But I ſhall not meddle with that Queſtion too far, but rather leave it to after Judgments to be diſcuſſed, and keep to my text, and then my work at preſent will be to ſhew you, what kind of perſon the ☉ deſcribes.

The ☉ repreſents one of a large Corporature, of a Saffron Complexion, a full Fore-head, great goggle Eyes, and piercing, a yellow Hair, a Body fleſhy, a bountifull, honeſt, well-minded man, one ſufficiently ſpirited, not loquacious.

When the ☉ is well ſeated, then is the *Solar* man faithfull and punctuall, but very deſirous of Rule and Soveraignty; he is prudent, and of an incomparable judgment; he is curteous, affable, and very humane to all, cannot ſuffer a ſordid thought to enter his Heart.

When the ☉ is ill located, then is the *Solar* man proud, reſtleſſe, troubleſome, domineering, cracking of his Pedegree, a ſpend-thrift, a meer vapour, a hanger on other mens charities, thinks all men bound to him, becauſe he is a Gentleman born.

Of the PLANET ♀ *Venus.*

Reſplendent Venus (high born Queen of Love)
Doth next unto Sol's glorious Manſion move.

♀ VENUS gives a comely middle Stature, a round Face, of a very lovely Complexion, a handſome full Eye, a light brown Hair, a cherry Lip, a decent Mouth, a Body very delightfull, and of a moſt admirable curious Shape.

When ♀ is well placed, ſhe ſignifies a quiet perſon, one loving (and delighting in) mirth, cleanly in Apparel, alwayes neat and ſpruce, oft entangled in Love-matters, nothing miſtruſtfull, a right vertuous perſon, either man or woman.

But when ♀ is ill placed and unfortunate, then the perſon ſignified by her is wholly given to rioting, an inceſtuous perſon,

ſon, one of no faith, repute, or credit, never regarding any reputation or fame; a meer lazy Companion, neglecting and contemning all praiſ-worthy principles, a very Atheiſt.

Of the PLANET ☿ *Mercury.*

☿ MERCURY hath the next Orb to ♀, and repreſents one of a high ſtature, ſtrait body, long Face, high Fore-head, long Noſe, fair Eyes, thin Lips, ſad brown Hair, almoſt black, long Arms and Hands, Complexion of an Olive and Cheſnut colour; ☿ is convertible in nature, and doth aſſume the nature or quality of the Planet he is in configuration with: *Ergo*, he that would deſcribe ☿ truly, either for perſons or qualities, muſt obſerve that rule.

When ☿ is well ſeated, he gives a penetrating Brain, makes a man ſharp and witty, learning any thing without a teacher, curious in the ſearch of occult Knowledges, an admirable Diſputant, uſing much Eloquence, a ſearcher into all Myſteries, able by his own Genious to produce wonders; in the knowledge of any thing he is excellently apprehenſive: therefore *Du-bartus* hit the nail on the head, when he ſaid,

Mercury the witty,
For Ship, for Shop, Book, Bar, or Court, or City:
Smooth Orator, ſwift Pen man, ſweet Muſician,
Rare Artizan, deep-reaching Politetian;
Fortunate Merchant.

But wher ☿ ſhall be ill poſited, then he ſignifies a troubleſome wit, a Lyar, Boaſter, pratler, a buſie-body, an author of ſtrifes and contentions, a great propagator of the paper-war; a pretender to all manner of Knowledge, but guilty of no ſolid Learning.

If he chance to ſignifie a Divine, he is a meer verball fellow, of a frothy wit, a *Proteus* in his Opinion, never ſtedfaſt, a meer

meer shadow, an empty hogs-head, one of no Judgment, easily perverted.

Of the ☽ Moon.

☽ LUNA, or the *Moon*, which is *omnium infimus*, the lowest of the seven, generally endues either man or woman with an indifferent fair stature, somewhat above the middle size, a round Face, gray Eyes, one bigger then the other, much Hair, but the colour of it agrees with the nature of the Sign shee is in; as if in fiery, red or sandy flaxen; in earthly, black or dark brown; in aëry, dark or sad flaxen; in watry, a bright brown, &c. *& sic de cæteris*: The whole Body is plump, corpulent and flegmatick.

When the ☽ is well dignified, she signifies a lover of all ingenuous Studies, a delighter in novelties, one that hath a naturall propensity to flit and shift Habitations; but a soft and tender Creature, alway seeking and desiring Peace.

When ill dignified, shee signifies a meer idle person, one hating labour, a sot, a Drunkard, one of no spirit or forecast, delighting to live beggarly and carelesly, content in no condition, a mutable person, alwayes inconstant, never fixed or setled: therefore Philosophical *Anton* cries out of the person hereby signified,

——— I could like Bels thy changes ring,
“ And like a foul mouth'd Mantuan rail and sing
“ Of thy inconstant words, uncertain vowes,
“ Change of thy smiles, thy passions, and thy browes;
“ Change of thy heart, hand, tongue, and rolling eye;
“ Change both in love and hate's extremity:
“ Change to all changes, and if more change may,
“ From Saint to Devil, change even when you pray.

Thus much shall suffice for the signification of each Planet; I come

come now to the Signs of the Zodiack; of which *Du-bartus* excellently verseth thus;

Of those are twelve in that rich Girdle greft,
Which God gave Nature for her New-years gift
(When making all, his voice Almighty most,
Gave forth fair Laws unto Heavens shining Host)
To wear it biaz, buckled over-thwart her;
Not round about her swelling waste, to girt her.

A Description of the twelve SIGNS of the ZODIACK.

Of ♈ Aries.

Bright Aries, which ushers in the Spring,
I shall note first, 'cause he's the Zodiack's King:

Of whom *Du-bartus* verseth thus;

Nephelian Crook-born with brasse Cornets crownd,
Thou butteſt bravely 'gainſt the New-years bound:
And richly clad in thy fair golden Fleece;
Doſt hold the firſt houſe of Heavens ſpacious Mees.

♈ ARies gives a dry Body, (not very high) lean and spare, but lusty Bones, strong Limbs, long Visage, black Eyebrowes, a long Neck, thick Shoulders, a Complexion duskish, brown, or swartish, the Hair sandy-colour, or red.

To bring us yearly in the Starry Shell,
Many long dayes, the shaggy Earth to swell.

♋ *Cancer* imports one of a low stature, generally the upper parts of the Body bigger then the lower, the Visage round, the Complexion whitely, pale and sickly; the Hair a sad brown, the Eyes very little; the person hereby signified is prone to have many Children, if a Woman.

Of ♌ *Leo.*

Almost with like pace leaps the Lyon out,
All clad with flames, bristled with beams about;
Who with contagion of his burning breath,
Both Grasse and Grain to cynders withereth.

♌ *Leo* signifies one of a large and full Body, more then of a middle stature, broad Shoulders, narrow Sides, yellow or dark flaxen Hair, much curling or turning up; a great round Head, big Eyes, starting or staring out of the Head, or such as we call goggle Eyes, quick sighted, a fierce Countenance, but ruddy; of a high sanguine colour: the person hereby signified is strong, valiant and active.

Of ♍ *Virgo.*

The Virgin next, sweeping Heavens azure Globe
With stately train of his bright golden robe,
Mild-proudly marching, in her left hand brings
A Sheaf of Corn, and in her right hand, Wings.

♍ *Virgo* personates a slender Body, of indifferent or mean height, but decently composed; a ruddy brown Complexion, the Hair most part black: the person wel-favoured or lovely, but no beautifull Creature; a small, shrill voice, all

Of ♉ *Taurus.*

♉ *Taurus* is the next Signe to *Aries.*

The Bull behind thy back,
Who least that Fodder by the way he lack,
Seeing the World so naked; to renew't,
Coats th' infant Earth in a green gallant Suit:
And without Plough or Yoak, doth freely fling
Through fragrant Pastures of the flowry Spring.

Taurus, or the Cœlestial Bull, represents one of a short, but full set and strong stature, a broad Fore-head, great Eyes, large big Face, strong Shoulders, great Mouth, thick Lips, unhandsome and grosse hands, and dark rugged Hair.

Of ♊ *Gemini.*

The Twins, whose Heads, Arms, Shoulders, Knees and Feet,
God fild with Stars, to shine in season sweet,
Contend in course, who first the Bull shall catch,
That neither will nor may attend their match.

♊ *Gemini* gives an upright, tall, strait Body, either in Man or Woman, sanguine Complexion, not clear, but dark and obscure, long Arms, but many times the Hands and Feet short, yet very fleshy; a dark Hair, almost black, a strong active Body, a good piercing hazle Eye, and wanton, of perfect sight; one of excellent Understanding, and judicall in worldly affairs.

Of ♋ *Cancer.*

Then Summers-guide, the Crab comes rowing soft,
With his eight Oars through Heavens azure loft;

members inclining to brevity; a witty, discreet soul, judicious, and excellently well spoken, studious, and given to History, and indeed all praise-worthy Learning.

Of ♎ Libra.

After the Maiden shines the Ballance bright,
Equall divider of the Day and Night;
In whose gold Beam, with three gold rings there fastens,
With six gold strings, a pair of golden Basins.

♎ *Libra* endues either Man or Woman with a well-framed Body, strait, and indifferent tall; (yet I know some that had ♎ horoscopical at birth, not very tall; but I confesse, there was something else in the Nativity to occasion it, for ♎ of it self gives a tall stature generally) and more subtle and slender, then grosse; a round, lovely, and beautifull Visage, a pure sanguine colour in youth, no excesse either of white or red; but in age usually some pimples, or a very high colour; the Hair flaxen or yellowish, smooth and long.

Of ♏ Scorpio.

The spightfull Scorpion, next the Scale addrest,
With two bright Lamps covers his loathsome brest;
And fain from both ends with his double sting,
Would spit his venome over every thing.

♏ *Scorpio* signifies a corpulent, strong, able Body, somewhat a broad and square Face, a duskish, muddy Complexion, a sad, dark Hair, much and curling, and the body hairy, the Legs bowed, short Necked; a strong, squat, well trussed Fellow.

Of

Of ♐ Sagittary.

But that the brave Half-Horse Phylerean Scout,
Galloping swift the Heavenly Belt about;
Aye fiercely threats, with his flame-feathered Arrow,
To shoot the sparkling starry Viper thorow.

♐ *Sagittary* imports a person of stature somewhat above the middle size, a wel-favoured Countenance, somewhat long Visage, but full and ruddy, almost like sun-burnt, the Hair light chesnut colour, a handsome conformity in all the Members, and they make a strong, able body.

Of ♑ Capricorn.

And th' hoary Centaur during all his race,
Is so attentive to his onely chase,
That dreadlesse of his Dart, Heavens shining Kid,
Comes jumping light, just at his heels, unspid.

♑ *Capricorn* denoats a person of a dry body, not very high of stature, of long, lean and slender Visage, thin beard, black Hair, a narrow Chin, a Neck small and very long, the brests small and narrow, the person generally inclines to brevity.

Of ♒ Aquary.

Mean while the Skinker from his starry Spout.
After the Goat a silver stream pours out;
Distilling still out of his radiant fire
Rivers of Water———

♒ *Aquarius* signifies a squat, thick Corporature, or one of a

strong

strong, well-composed body, but not very tall; Visage long, Complexion sanguine: if ♄, who is Lord of this house, be in ♈ or ♒, the party hath black Hair, and distorted Teeth, otherwise of a white and clear Complexion, and a fair Hair, or flaxen, and a Skin very subtle and pure.

Of ♓ *Pisces.*

In whose clear channels might at pleasure swim
Those two bright Fishes that do follow him;
But that the Torrent slides so swift away,
That it out-runs them ever, ev'n as they
Out-run the Ram. ——————

♓ *Pisces* personates one of a short or low stature, somewhat ill composed, not very decent in body, a good large Face, Complexion whitely or palish, much like the description of ♋, the body fleshy or swelling, not very strait, but incurvating somewhat with the Head.

There's not a Man upon the Earth doth live,
But one of these twelve Signs, him shape doth give:
Men's Qualities all govern'd are (you see)
By th' wandring Stars. When covetous or free,
They 're noted here: when well, when ill dispos'd.
Why should such sublime Secrets lye enclos'd?
God made all things in th' World for Man: why then
Shall he not use them? they are beasts (not men)
That dare not touch, or taste God's free Donations,
Which in his blessed boundlesse Dispensations
He doth afford. But w' have too many such
Who at God's chiefest Mercies, chiefly grutch.

And thus I conclude this more prolix Discourse then I at the first intended, by the description of the Planets and Signs, the which I was much importuned unto, by some who are wel-wishers to this kind of Learning: and although it relate not (exactly) to the intention of the book, yet I question not but it will be acceptable to the ingenuous Reader, it being a thing of principall concernment both in Nativities and Questions, and may claim a place herein by way of appendix.

A word or two of NATIVITIES *and* Horary QUESTIONS.

MAny in our dayes, as well as past ages, are the *Antagonists* to the Doctrine of NATIVITIES and HORARY QUESTIONS: many in our time, and in former dayes also, have been great *Favourites* of these parts of ASTROLOGY. Some there are of great *Worth* and *Learning*, who allow of *Nativities*, as the highest piece of *Physical Knowledge*: and this Sr *C. Heyden* (to instance in no more) hath evinced beyond the reach of all *objection*, in his Defence of *Judiciary Astrology*, a *matchlesse piece* of *Learning*.

There are some also, who esteem the *Doctrine* of *Horary Questions* to be next the *Nativity* (or in room thereof) of great worth; such was *Ptolomie*, as appears by his *Centiloqu.* &c. and what adversary soever reads but the second part of M. LILLIE's *Introduction*, cannot without a most *apparent blush*, deny the *excellency* thereof.

St *Hierom* owns the Doctrine of *Nativities*, as appears by his expounding *Matthew* 18. *v.* 10. where he hath these words, *viz. Magna est Dignitas Animarum, ut unaquæque habeat ab ortu* NATIVITATIS *in custodiam sui Angelum delegatum.* (*i. e.*) Great is the *Dignity* of *Souls*, that every man from his first rising and appearing under the Stars in his NATIVITY, hath an *Angel* delegated to him for his custody or safety.

It is apparent hence, that this *Holy Father* approved of the *Art* of NATIVITIES; else, why did he name them?

In order to the removing the chief stumbling-block, or rock of offence in *horary Questions*; I shall humbly propose some few *Queries* unto every ones consideration, that seems to be doubtfull herein, and then form some Arguments from them.

First,

First, Whether that *Art* be not onely *warrantable* or *lawfull*, but *excellently prais-worthy*, that gives a man civill satisfaction to any serious doubt propounded? I hope none will be so simply or sinfully sottish, as to think this *Quære* relates to *diabolical Arts*; (I premise this, because I know the world is full of *mistakes* and *envy*) 'twould be a cursed construction of my words, to take them and make them speak in such a sence; for certainly no *civil* satisfaction unto *serious Doubts* arise thence.

Secondly, Whether the judging of *horary Doubts* are not necessary in the absence of the *Nativity*, since *Nature* (or rather the *God* of *Nature*) is never observed to be *wanting* in any thing.

Thirdly, Whether Mens Doubts are *Horary*, or the *Births* or *Productions* of time? which if they be so acknowledged, whether then ought there not (in reason) to be as well *horary Resolutions*, as *horary Doubts* and inclinations?

Whosoever shall give a *Negative* to these *Queries*, I humbly conceive will not stand in need of a Reply; I rather judge (if he be *compos mentis*) he will not expect any.

Arg. 1. From the first of these I argue thus:

The *Art* that gives a man *civill* satisfaction to any *serious Doubt*, is both *lawfull* and *warrantable*.

The *Art* or *Doctrine* of *horary Questions* doth so: Ergo, *&c.*

The *major* or præposition carrieth the undeniable, I judge no man so ignorant as to question it.

The assumption is proved from those many impregnable examples inserted in the Learned M. LILLY his *Introduction to Christian Astrology*, too numerous here to name; as also, from the fore-going *Example* in this *Book*.

Arg. 2. From the second *Quære*, I draw this *Argument*.

If there be no *vacuum* in Nature, then are there *horary Resolutions*, as well as *horary Doubts*, or Questions.

But there is no *vacuum* or emptinesse in nature: Ergo, *&c.*

The *major* is thus proved:

If there were no Resolutions to mens hourly Doubts, then would Nature be found *indigent*: but nature is never found thus: Ergo, *&c.*

That there is made and provided in Nature a gentle Qualification for every violent Operation, as well of the minde as Body, I think is freely beleeved and known of all sides. If so, then this *major* carries the undeniable beyond peradventure also: for,

If there be gentle Qualifications for the violent Operations of the mind, then they must be by way of Resolution. But there are gentle Qualifications for the violent Operations of the mind: Ergo, *&c.*

Again, for the satisfaction of the more curious, who will admit of *Nativities*, but not of *horary Questions*; from this *Quære* I argue thus:

If it be simply necessary for a man to apply himself for satisfaction to the *Heir* in the *Lord's* absence, then is it necessary to make use of *horary Questions* for satisfaction, when the *Nativities* are not to be found, or are not present. But it is exquisitely necessary to do the one, therefore it is as necessary to do the other.

The Proposition is proved clearly from the constant practice of men in all Ages.

The *minor* is unquestionable, and follows without controle.

From the third I attract this *Syllogism*.

If mens Doubts are *Horary*, then ought their Resolutions to be so too. But mens Doubts are *Horary*: Ergo, *&c.*

The *major* Proposition is built upon this ground, All Doubts have their peculiar Resolutions. *Resolution* is the onely *Champion* that puts the *timorous* Doubt to flight.

I prove it thus:

If a mans *horary* Doubts had not horary Resolves peculiarly attending them, the Doubts prevailing would quickly make a *fugitive* of a man's hopes.

But a man's Hope is the last thing likely that is put to flight, therefore most certainly, all *horary* Doubts (not onely ought to have, but) have peculiar *Resolutions* attending them.

The *minor* of the *Prosyllogism* is proved thus:

If men have any Doubtings at all, they must be *horary*. But men (God knowes) have many *Doubtings*, *Fears* and *Jealousies*, &c. Ergo, *&c.*

The *major* of this Argument is built upon the *Rock of Truth*, therefore if that be assaulted, 'twill be in vain.

The *minor* a man may read hourly in the actions of men, as perspicuously as we can read the Day in the face of the *Sun* upon the *Meridian-line*.

These things seriously considered, I see no reason why the envious *Presbyter* should *Anathematize Astrologers*, or maliciously scandalize any one going to them for a *Resolution* in *cases* doubtfull: they will take upon them to tell and ascertain men of *future happinesse* and *misery* (I mean that in the World to come) why then shall they be angry, if *Astrologers* by a plain, honest, legall, and most divinely, prais-worthy *Art*, advise or counsel people for their good in this life?

I shall not need to say any thing more of the excellency of either of those parts of *Astrology*, they being so exquisitely handled by many learned Authors already: onely take notice, that *Du-bartus* the Nightingale of *France*, fol. 35. most divinely approves of the Doctrines of Nativities, *viz.*

We might unpuffe our heart, and bend our knee,
T'appease with sighs God's wrathfull Majesty;
Beseeching him to turn away the storms
Of Hail and Heat, Plague, Dearth, and dreadfull Arms;
Which oft the angry Stars, with bad aspects,
Threat to be falling on our stubborn Necks;
To give us curbs to bridle th' ill proclivity
We are inclin'd to by a HARD NATIVITY.

And in *fol.* 140. & 141. he breaks forth in the praise of the *Artists*, and the Doctrine of Horary Questions, in as high and large a manner, as if he had been a man experienced in all the parts thereof.

——You Pillars of the Pole's
Imperial Palace, you fair learned Souls;
But for your Writings, the Stars Doctrine, soon
Would sink in Lethe *of oblivion:*
'Tis you that Marshal Moneths, and Years, and Dayes;
'Tis you that quote for such as haunt the Seas,

Their

Their prosperus Dayes, and Dayes when Death engraven
On th' angry Welkin, warns them keep their Haven:
'Tis you that teach the Plough-man when to sow;
When the brave Captain to the Field shall go;
When to retire to Garrison agen;
When to assault a batter'd Piece, and when
To convoy Victuals to his valiant Host:
'Tis you that shew what Season fitteth most
For EVERY PURPOSE: *when to Purge is good,*
When to be Bathed, when to be let Blood;
And how PHYSICIANS *skilfully to mix*
Their Drugs, on Heav'n their curious Eyes most fix.
'Tis you that in the twinkling of an eye
Through all the Heavenly Provinces do flie.
'Tis you that (greater then our greatest Kings)
Possesse the whole World in your Governings:
And (to conclude) you Demi-gods can make
Between your hands the Heav'ns to turn and shake.
O Divine Spirits.——

I could instance in above a hundred Authors of good note more, to aver and warrant the Doctrines of Nativities and Questions; but I judge it needlesse, presuming there is not a rational man in the world, who any wayes Questions or doubts it: for those of another fancy, I conceive, our Country-men *Burton*, *Webster* and *Gregory* (those Pillars of Learning) have laboured very much to their satisfaction; if there be but so much spare room in their spirits to entertain it: if not, let them be *Æthiopians* in knowledge still.

To make an end, if this poor Pamphlet find acceptance with the ingenuous, possibly I may adde somewhat (one day) unto it, which may not be unworthy the publick light.

In the mean time, I desire the ingenuous Reader to accept my good will in this; and where he meets with any failings, (as in the best Works they are unavoidable) to correct them, or construe them to the best sence: and I trust before I shall have occasion to enlarge this Treatise, that the Architect of Heaven, the true *Hermes*, will enlarge my small Garden of

Knowledge, and make it to flouriſh with more freſher and freer Notions, then any this ſmall Book (yet are here ſome things not commonly known) is furniſhed withall.

The Pilgrim longs to have his Journey done,
The work-man joyes to end his work begun;
The Marriner would fain be off the Seas;
And I (my Self) much glad to be at eaſe.

Therefore with the Divine Poets words, I'le period this Diſcourſe.

——I muſt reſt here,
My weary Journey makes me faint well nere:
Needs muſt I crave new aid from High, and ſtep
A little back, that I may further leap.

Finitur die Jovis, April 3. 1656.

A CATALOGUE OF ALL THE Aſtrological Authors,

FROM

The CREATION, unto the Coming of CHRIST, with the Years of the *World* they Flouriſhed in the Knowledge of this SCIENCE.

Years ante Chriſtum.	
	A
3032	ADAM, *the firſt Man.*
1839	Abraham, *God's Friend.*
1873	Arphaxad.
1704	Albian Anglus.
1792	Atlas.
1457	Anubis, *King of Ægypt.*
1250	Ariſteus.

Years ante Chriſtum.	
572	Anaximander Mileſius.
552	Ariſtes.
521	Anaximenes Mileſius.
480	Anaxagoras.
452	Ariſtarchus.
450	Archelaus.
412	Antiſthenes Athenienſis.
290	Ariſtillus.
284	Aratus.

267 Ariſtar-

Years ante Christum.

267 Aristarchus.
210 Archimedes.
160 Aristotherus.
49 Achoreus.

B

280 Bion.

C

1202 Chirion.
432 Criton.
330 Conon Samius.
330 Calippus Cydonius.
329 Calistenes.
282 Cleostratus.
280 Callimachus.
140 Collophonius.
47 C. Julius Cæsar.

D

506 Democritus.
456 Democritus *the Abderite.*
342 Dicæarchus.
261 Dionisius, *Emperour.*

E

2923 Enos.
2074 Enoch, *who walked with God.*
1462 Esculapius.
1240 Endimion Latimus.
592 Epimenides.
458 Empedocles.
452 Empedocles Agrigentinus.
420 Euclide Megarensis.
398 Eudoxus.
292 Euclide.
213 Eratosthenes.

F

47 Flavius.
5 Firmicus.

Years ante Christum.

H

1875 Heber.
1500 Hyas, *Atlantis filius.*
1185 Hercules.
1072 Homerus Chius.
742 Homerus.
642 Hesiodus.
503 Heraclitus Ephesius.
428 Helicon Cizicenus.
340 Heraclides.
126 Hypparchus Rhodius.

I

2520 Jared.
1731 Isaac, *the type of Christ.*
1706 Jacob, *who wrestled with God.*
1652 Joseph, *Jacob's son.*

K

2625 Kenan.

L

231 Lamech.
125 Linus.
82 Lucippus.
50 Lucius Tarucius.

M

2672 Mahalaleel.
2366 Methuselah.
1532 Mercurius Trismegistus.
1357 Melampus.
1250 Musæus.
442 Melissus.
432 Melon Athenienſis.
30 Manilius.

N

2155 Noah, *who entred the Ark.*
1965 Nachor.
1962 Ninus, *King of Assyria.*
1400 Necepsus.
140 Nicander.

Years ante Christum.

O

1802 Orion.
1300 Orpheus.

P

1966 Phaleg.
1802 Prometheus.
1420 Petosiris.
1220 Phineus Phænicius.
812 Phidon Arginus.
520 Pythagoras.
430 Protagoras.
398 Polimarctus.
382 Parminedes Eleates.
318 Polemon.
280 Ptolomeus Philadelphus
270 Pleiades, *vel, septima Poetæ.*
58 Publius Nigidius.

S

2930 Seth, *the son of Adam.*
1803 Sem, *Noah's son.*
1835 Sale.
1922 Sarug.
589 Solon.
160 Sulspitius.
47 Sosigines.
47 Sulla.

T

1878 Tharach.
582 Thales Milesius.
544 Theognis Megarensis.
292 Timoaris.
412 Theetælus.
320 Theophrastus.
56 Theodosius.
50 Theagines.

V

50 Vitruvius.

Years ante Christum.

X

542 Xenophanes.

Z

2142 Zoroastes.
490 Zamolxis Scytha.
330 Zenocrates.

A CATALOGUE of *Astrological Authors*, from the Birth of CHRIST, unto this present time.

Years post Christum.

A

6 Artemidorus.
67 Andromachus Cretensis
90 Agrippa Agnis, &c.
90 Asclepiarion.
98 Apollonius Tyanneus.
135 Ammonius.
135 Antigonus.
170 Abides.
170 Apollinaris.
270 Amelius Ammeus.
380 Apollonius Pergæus.
400 Ammonius.
710 Artuillus Scotus.
710 Adelmus Baldvinus Anglus.
844 Albumazor.
879 Albategnius.
879 Arzahel Hispanus.

Years post Christum.

1004 Abbo Floriacensis, &c.
1048 Almeon Arabs.
1061 Azophi Arabs.
1145 Abraham Avenezre.
1145 Aboali.
1235 Alkindus.
1252 Alphonsus, *King of Castile*
1470 Abraham Zacuti.
1490 Albertus de Brusa.
1530 Achilles P. Gassarus.
1534 Andreas Stiborius.
1536 Albertus Pighius.
1548 Augerius Ferrerius.
1600 Adrianus Romanus.
1602 Alsatius.

B

520 Boetius.
730 Beda.
1490 Bernard Walter.
1582 Blundevile.
1582 Bartholomæus Scultetus
1600 Bartholomæus Pitiscus.
1630 Mr John Booker, *an excellent Astrologer (now living) began to appear publickly in honour of the Art.*

C

5 C. Julius Higinus.
50 Columella.
130 Claudius Ptolomæus.
150 Cornelius Fronto.
427 Cleomenes.
427 Cyrillus.
540 Victor Campanus.
1030 Campanus.
1490 Christianus Molliter.
1540 Copernicus.
1551 Casperus Peucerus.

Years post Christum.

1551 Cyprianus Leovitius.
1553 Cardanus.
1556 Christopher Stathmio.
1556 Chonradius Dasipodius.
1580 Cornelius Gemma.
1592 Christopherus Clavius.

D

532 Dionysius.
1490 Dominicus Maria Bononiensis.
1540 Dryander.

E

320 Eusebius Cæsariensis.
1470 Eberhardus.
1530 Egidius Ischudus.
1551 Erasmus Reinholdus.
1573 Erasmus Schreckenfuchsius.
1602 Everartus.

F

1556 Frisius.
1602 Finkius.
1610 Dr Fisk, *an eminent Mathematician, now living*

G

10 Germanicus.
34 Gamaliel, *Christi Discipulus Astrologus inclytus.*
1284 Guido Bonatus.
1293 Gulielmus de S. Godialdo.
1462 Georgius Purbachius.
1480 Georgius Trapezuntius.
1530 Gauricus.
1540 Georgius Joach. Rheticus.
1540 Gualterus.
1573 Garcæus.
1573 Gerardus Mercator.
1590 Gerardus

Years post Christum.

1590 Gerardus Mercator.

H

500 Hero Mathematicus.
1040 Hermannus Contractus.
1146 Hispalensis.
1202 Haly Abengragel.
1400 Henricus de Hassia.
1582 Henricus Ranzovius.
1594 Geo. Hartgil, *a reverend Divine, and excellent Astrologer.*
1600 Henricus Buttingus.

I

290 Jamblicus.
320 Julius Firmicus.
391 Isodorus.
1300 Jo. de Dacia.
1300 Jo. Dank, de Saxonia.
1300 Jo. de Ligneriis.
1340 Jo. Estuidi *Angl.*
1400 Jo. de Gmunden.
1440 Jo. Blanchius.
1462 Jovinianus Pontanus.
1467 John de Monte Regio.
1500 Jo. Lucilius.
1503 Jo. Muntz.
1504 Jo. Schræterus.
1512 Jo. Angelus.
1530 Jo. Carion.
1570 Jofrancus Offucius.
1582 Jacobus Christmannus.

L

1340 Leupoldus de Austria.
1503 Lucius Bellantius.
1530 Lucas Gauricus.
1644 *That potent Pillar of* Astrology, Mr WILLIAM LILLY, *began first of all to appear upon the Theatre of this World.*

Years post Christum.

M

60 Marinus Tirius.
90 Menelaus Romanus.
525 Matinus Neopolitanus.
1293 Michael Scotus Anglus.
1490 Marcilius Ficinus.
1551 Millichius.
1553 Michael Nostradamus.
1602 Maginus.
1607 Mollerius.
1641 Modronus.
1645 Montebrunus.

N

1462 Nicolaus de Cusa.
1548 Nicolaus Sophianus.
1553 Nicolaus Simus.
1580 Nicodemus Frischlinus.
1570 Naibod.
1612 Nyphus.

O

500 Olimpiodorus.
1503 Omar Astronomus.
1600 Origanus.
1603 Offusius.
1608 Obitius.

P

90 Proclus Lisius.
160 Ptolinus.
280 Porphirius.
380 Pappus.
390 Proclus Lysius.
470 Possidonius Apher.
490 Philoponus.
500 Proclus Byzantius.
1400 Petrus de Aliaco.
1560 Petrus Nonius.
1590 Peucerus.
1590 Paduamus.
1623 Partlicius.
1624 Putcanus.

1627 Pleierus

Years post Christum.

1627 Pleierus.

R

410 Rufus Festas Avienus.
1091 Robertus Lothoringus.
1140 Rodulphus Brugensis.
1280 Roger Bacon.
1326 Richard Wallingforth.
1350 Robertus de Lecestria, *Angl.*
1540 Riffe.
1551 Reinholdus.
1582 Ranzovius.
1619 Rockenback.
1620 Rothmannus.
1640 Riccilio.

S

290 Sopater.
320 Syrianus.
1240 Sacraboſco Anglus.
1530 Stoflerus.
1534 Stabius.
1540 Sebastianus Munster.
1548 Sophianus.
1560 Stadius.
1560 Samuel Syderocrates.
1582 Sextus ab Heminga.
1582 Schonerus.
1606 Satlerius.

Years post Christum.

1636 Sempilius.

T

17 Thrasillus.
360 Theon Alexandrinus.
380 Theon è Musæo *Ægypt.*
1195 Thebit.
1560 Thomas Bodinus.
1583 Tanner.
1583 Thumhesserus.
1593 Theophrastus.
1584 Trapezuntius.
1629 Tentzelius.

V.

470 Victorinus Aquitanus.
1274 Vitellio.
1536 Vitus Winshemius.
1540 Virundus Hasfurtus.
1570 Ursus.
1573 Valentinus Naibod.
1546 Vernerus.

W

1520 Wernerus.
1582 Wolfius.
1602 Wright.
1634 Welperus.

Z

1609 Zinkius.
1620 Zobolus.

SInce the making of this Catalogue *of Authors, I have gotten the Names of many Reverend* Divines, *and Learned* Physicians, *and of other ingenuous English Souls, who either are (or were lately) living, and did, or do either Study, or practice* Astrology, *which for thy satisfaction, and the Honour of the* English Nation, *I have inserted as followeth.*

Dr *John Dee* 1590. famous all over Europe.
Dr *Forster*, who died President of the Colledge of Physicians, London 1610.
Dr *Fletcher*, after Bishop of London, 1594.
Simon Forman, of Lambeth, Dr in Physick, 1605.
Dr *Squire*, son in law to Bishop *Fletcher*, and Parson of Bosworth, Leicestershire, 1612.
Thomas Allen of Glocester-Hall in Oxford, 1604.
Sr *Christopher Heydon*, Knight, of Norfolk, 1600.
John Fage, Dr in Physick, of Medhurst in Sussex, 1640.
James Lord *Galloway* of Scotland, 1648.
Henry Burton of Christ-Church Oxford.
The three *Harveys* of *Essex* all Masters of Art, 1589.
William Twine of Christs-Colledge in Oxford, 1640.
John Gregory Master of Arts, Oxon, 1650.
Dr *Napper* of Lindford in Buckinghamshire, 1630.
William Bredon Master of Arts, Vicar of Thornton in Buckinghamshire, 1630.
John Hickman Master of Arts at Winnick in Northamptonshire, 1630.
William Marsh of Dunstable, 1645.
Major *George Laudy*, now living in the West of England.
Dr *Pain* of Dereham in Norfolk, 1633.
Mr *Thomas Gresham* of London, once a School-Master, 1605.
John Evans Mr of Arts, lately in the Minories, London, 1616
Thomas Bretnor Citizen of London, 1615.
Dr *Richard Ardee*, lately deceased, 1659.
Sr *George Peckham*, Kt, of Nottingham, 1633.
Wil. Crafts Parson of Peckleton in Leicestershire, 1620.
Parson *Smith* of Swethland in Leicestershire, 1616.
William Hodges of Sedgly in Staffordshire, 1644.
Dr *Barker*, Physician to Queen *Anne*, 1617.
WILLIAM LILLY now living, borne at Diseworth in Leicestershire, who hath annually wrote since 1644. to this yeare 1656.
He hath also published severall pieces of ASTROLOGY since that time, *viz.*
Of the Conjunction of Saturn and Jupiter, 1644.
White King's propheſie expounded, 1644.
Of the Conjunction of Saturn and Jupiter 164⅔. printed 1644.
Starry Messenger, 1645.
Collection of propheſies, 1646
Christian Astrology, or an Introduction to Astrology, 1647

Of the Conjunction of Saturn and Mars, and several Mock-Suns, 1648.
Monarchy or no Monarchy, 1650.
Dark Year, or of the Eclipse of the Sun, 1652.
Vincent Wing, of North-Luffenham, 1650.
Richard Sanders, Citizen of London, now living, 1650.
Mr *Sparks*, Minister of Kent, lately dead, 1653.
Mr *John Wells* of Detford in Kent, 1634.
Oliver Withers of Berkshire, 1645.
Arthur Hopton Gentleman, 1630
Mr *William Blagrave* of Reading 1602.
Elias Ashmole, Esq. 1646.
George Wharton, Esq. 1646.
Richard Allestree of Darbyshire, 1640.
George Vaux of the North, 1638
Jeffry Neve, Dr in Physick, 1640
Robert Flood, Dr of Physick, 1638.

I could also mention many Reverend Divines in most Counties in *England*, that at this present are very great Proficients in *Astrology*, but I forbear their Names, least the injuriousnesse of some of their own Tribe might occasionally harm them.

A short

A SHORT INDEX,

Explaning most of the hardest *Words* used by ASTROLOGERS, either *Latine* or *Arabick*, for the Benefit and ease of all those that are (and desire to be) acquainted with this Kind of LEARNING.

AByss, a bottomlesse pit, or Gulph.
Abdevenam, the head of the twentieth Mansion.
Acarnar, the bright starre of *Eridanus*.
Afflux, to flow upon, or a flowing together.
Aldrainim, the right Shoulder of *Cepheus*.
Alphareez, the Navel of *Pegasus*.
Algol, the Head of *Gorgon*, or of *Medusæ*.
Aldebaran, the south Eye of the Bul.
Alguze, the left Foot of *Orion*.
Alhabor, a star in the Mouth of the great Dog *Syrius*.
Algomeisa, the lesser Dog-star.
Alphrad, the bright star in *Hydræ*.
Alioſars, precious Stones.
Alioth, a star in the tail of *Helice*, or the Bear.
Alramech, a star in the Constellation of *Bootes*.
Alpheta, the shining star of the Crown.
Alahab, the Scorpion's Heart.
Alkaire, the flying Vulture.
Albirto, the Mouth of the Swan.
Alchedi, a star in the Goat.
Algarse, the head of the fifteenth Mansion.
Almantica, the Zodiack.
Algebbe, the head of the tenth Mansion.
Almaner, the sight of a Planet in his Epicycle.
Almicanthers, Circels passing through every degree of the Meridian.
Alchobel, a mutuall Reception of Planets from each others Houses.
Alchocoden, the signifier of Life,

or Lord of Years in a Nativity.

Alchorad, a contrariety of the light of the Planets.

Altitude, Height.

Almuten, that Planet which hath most Dignities in the Figure.

Almugia, the situation of the Planets in the Zodiack, when they behold each other face to face.

Amplitude, Greatnesse, Honour, Dignity.

Augentena, the turning of the River *Eridanus*.

Antares, the Scorpion's Heart.

Animal, a Creature that hath life and sense, a Beast.

Antipodes, People dwelling on the other side of the Earth, with their feet directly against ours.

Antiperistasis, an encounter of contraries, as when Heat environeth Cold, or Cold Heat.

Antarctick, a Circle in the Heavens, the South Pole.

Antiscions, degrees beholding one the other, equally distant from the Tropicks.

Apogæo, the farthest distance of a Planet from his Centre.

Aries, an Engine, a Ram, a Sign in the Heavens.

Arctick-Circle, the North Pole.

Architect, a Builder, or Work man

Aspect, beholding, viewing, to look towards, to gaze on.

Arcturus, a star mentioned in *Iob*.

Arista, the Virgins Spike.

Astrolabe, an Instrument to gain the distance of the Stars.

Astronomy, ἀστρονομία, ex ἄστρον & νόμος, *astrorum lex*, the law of the stars, the science of Moneths, &c.

Astrology, ἀστρολογία, *Scientia tractans de cognitione & motu astrorum*, ex ἄστρον & λόγος, that is, *de ratione astrorum*, a Science teaching the motions and reasons of the stars.

Atarage, the seven Stars.

Auriga, a Constellation in the Kid.

Arided, the tail of the Swan.

Aquarius, one of the twelve Signs.

Azebone, the head of the sixteenth Mansion.

Axletree, the Pole on which the World turns.

Azimuths, great Circles meeting in the Zenith, or Vertical point, and passing through all degrees of the Horizon.

Azimech, the Ear of Corn in the Virgins left Hand, or the Virgins Spike.

B

Basis, the ground or Foundation of a matter.

Basiliscus, a Serpent or Basilisk, a star called the Lyon's Heart.

Baiton-Kaiton, the Belly of the Whale.

Bellatrix, the left Shoulder of *Orion*

Bed Igeuze, the right Shoulder of *Orion*.

Benan, a star in the tail of *Hercules*.

Bootes, or *Arctophylax*, a Constellation.

Boreal, the North.

Bizantium, *Constantinople*.

Brachmans, Indian Philosophers.

C

Cabalistick, a Science, a Science taught *Moses* by God; a traditional Learning among the Jews.

Cancer, a Disease in womens Breasts; one of the twelve Signes.

Canobus, a star in the Gubernacle of *Iason's* Ship, Argos.

Cassiopeia, a great Constellation.

Cynosura, the lesser Bear.

Centaurus, a Constellation.

Centaurs, half Men, half Horses.

Cepheus, a company of stars in *Aries*

Cosmography, an Art that teacheth how to describe the World.

Constellation, a knot or company of stars gathered together in a form.

Contingent, a thing that either may be, or not be.

Cygni, the Cœlestial Swan.

Circumference, a compassing about, a Circle that is in every part equi-distant from the Centre.

Circumvolution, a rolling and turning, or wheeling about.

Climate, a division in the Element by Countries, a part of the World between the North and South, a Measure containing sixty feet every way.

Climacterical, the most perilous or dangerous times in any ones life, that happen at every seven or nine years end.

Capricorn, a Sign in the Heavens.

Claritude, Clearnesse, Fame or Estimation.

Conspicuous, to behold, see or perceive plainly.

Colures, two great Circles passing by the Æquinoxes and Solstices.

Concentricks, Circles having the same centre.

Cone, a Geometrical Figure, broad beneath, and sharp above, with a circular bottom.

Crysis, Judgment, also the conflict of Nature with a Disease, and the time when it diminisheth or encreaseth.

D

Decanate, ex δέκα, ten, or the tenth of any thing.

Deltoton, a Constellation.

Dodechædron, a Figure of twelve sides.

Degree, sixty minutes, the thirtieth part of the Zodiack.

Decumbiture, the lying down of the Sick.

Dexter-aspect, contrary to the succession of Signs.

Diabets, the Pissing-Disease.

Disenteria, the Bloody Flux.

Diameter, a strait line dividing any figure into two equall parts.

Dimension, Largenesse, or the true Measure of any thing.

Diurnal, Daily, or belonging to the Day.

Digits, figures in Arithmetick, also the parts of an Eclipse.

Druides, Learned Men in *France*.

E

Ecliptick-Line, a Circle passing through the Zodiack, or twelve Signs, the constant place of the *Sun*.

Eclipse, an Interposition, a dark body, coming between our sight and the *Sun* or *Moon*

Elixar, Quintessence, the Philosophers stone.

Embrio, the Childe in the Womb, not having received shape.

Encyclopædia, that Learning which comprehends all sciences.

Enthusiasmos, Poetical fury.

Ephemerides, a Diary, or Day-book containing the Planets places

Epidemical, a Disease universal.

Epicycle, a lesser Circle, whose centre is in the Circumference of a greater.

Epilepsie, the Falling-sickness.

Equinoctial, a Circle, to which when the *Sun* comes, he makes dayes and nights of equall length.

Elguze, the left shoulder of *Orion*.

Engonasin, or *Hercules*, a Constellation so called.

Equidistant, of equall distance.

Eccentrick, that hath his Centre separated from the Centre of the Earth.

Ericina, a name of *Venus*.

Europe, the west part of the world.

Eridanus, the River *Poe* in *Lumbardy*; also a Constellation in the Heavens.

Euripus, a narrow sea, which ebbs and flows seven times in twenty four hours: some beleeve *Aristotle* drowned himself there; but questionlesse (if all be his own that we in *Europe* father on him) his Wisdom was a Bulwark strong enough to protect and keep him from submitting (in such a manner) to those churlish Waves

Exhalation, a fume or smoak attracted out of the Earth by the *Sun*; a blowing, or breathing.

Extasie, a Trance, a Crampe, an Astonishment, a swooning.

F

Fabulous, faigned, untrue.

Facility, Ease or pleasantnesse.

Fate, a Destiny some think not to be avoided.

Falling-sickneſſe, Epilepsie.

Fomahand, the Mouth of the Fish.

Fidicula, the falling Vulture.

G

Galenite, a Physician following the Rules of *Galen*.

Gorgon, the Head of *Medusa*, also a hellish Monster.

Geometry, a Liberal Science, teaching a Man to measure the whole Earth, or any part thereof.

Globous, round like a Globe.

Gymnosophists, Indian Philosophers.

Gybbosity, Bunch-backed, the *Moon* three parts full of light.

Gradual, by degrees.

H

Helicon, a Mountain sacred to *Apollo*, and the Muses.

Hemisphear, that half of the Heavens which we behold.

Hermes, the Planet *Mercury*.

Hieroglyphicks, Characters used by the *Ægyptians* in all their Writings.

Hircus, the left shoulder of *Auriga*.

Horizon, a Circle dividing the upper and lower Hemisphears.

Hyades, a Constellation in *Taurus*.

Helice, the great Bear.

Hercules, a Monster-tamer; the name of a Constellation.

Hesperus, the Evening-star

Hexadecagonal, a Figure of sixteen sides.

I

Iason, the Captain of Argo-Navis, whom *Medea* favoured, he brought home the Golden Fleece.

Imagery, a thing conceited or supposed.

Incalutus, the spear-staffe of *Bootis*

Iunonius, the Dragon.

Immensity, Vastnesse.

Imperial, Kingly Commanding.

Iliack-passion, the Chollick.

Incubus, a naturall Disease oppressing the stomack in sleep; some think it a spirit: 'tis commonly called a Night-mare.

Individuall, single, not to be divided.

Iupiter, a Planet of benevolent nature; the Heathen called him a God and sacrificed to him accordingly.

Iubile, a time for the freeing of Captives; it was wont to be every fifty years.

Iris, a Rain bow.

Irregular, out of all order.

K

Karos, a sleepy Disease lying in the Head.

Kalbeleced, the Lyons Heart.

L

Lampadios, a Constellation in the Head of *Taurus*.

Lethargy,

Lethargy, the drowsie disease.

Locality, the place of a thing.

Linx, a beast of quick sight.

Lucina, the Moon.

Libra, one of the twelve signs.

Lucifer, the morning star.

M

Magnitude, greatnesse.

Mars, the god of War, a Planet whose Sphear is next to Jupiter.

Markeb, a star in Argo-navis.

Mathematiques, a term comprehending Arithmatique, Astrology, Geometry, Musick, Cosmography.

Maxime, an allowed position.

Massacres, Horrid Murthers.

Menker, the jaw of the Whale.

Meanders, crooked turnings.

Medusa, the head of Algoll.

Mercury, a Planet within the orb of the Sun.

Meteors, Apparitions, blazing stars, snow, hail, winds, &c.

Metaphor, a borrowed speech or translation of one word to the place of another.

Metempsichosis, a transmigration of souls, from one body to another, after *Pythogoras*.

Metaphisycal, supernatural.

Minerals, compacted bodies inhabiting the bowels of the Earth, as Lead, Tin, Iron, Coal, &c.

Mirach, the girdle of *Andromeda*.

Munificence, bounty, liberality.

N

Nadir, the point directly under us, opposite to the *Zenith* over us.

Nacre Mother of Pearl.

Neptune, the Sea god.

Nephelian-Crookhorn, Aries.

Notion, a phrase used for the better understanding any thing.

Numerous, encreased in number.

Nutriment, that nourisheth.

Nubid, darke or cloudy.

O

Oblique, crooked.

Oedipus, a Resolver.

Obsequious, dutifull.

Obvious, plain, easily understood.

Octagonal, a Figure of eight parts.

Occult, dark, misterious.

Opacous, dark, thick, cloudy.

Orion, a tempest-boding star.

Orbs, round Circles in which the planets move.

Oriental, Eastward.

Opiuchus, a Constellation in *Sagittary*.

P

Pallas, the goddesse of wisedome.

Paralels, line, that be every where alike distant.

Parallax, the difference between the true place, and the apparent place of a Comet or Eclips or Planet.

Paralogismus, a deceitfull way of reasoning.

Parelii, Mock-suns or Images of the true *Sun*.

Pegasus, the flying Horse.

Perseus, a Constellation.

Perigæo, the place of a Planet when he is neereſt the Earth.

Perpendicular, downright.

Phœbus, the name of the Sun.

Phlebotomy, blood-letting.

Phrensie, a disease in the brain, or therwise madnesse.

Ptisique, Consumption of the Lungs.

Pleiades, the seven stars.

Poetasters, counterfeit Poets.

Procyon, the lesser dog star.

Prodigies, miraculous accidents.

Projection, a contriving.

Progression, going forward.

Profundity, depth of any thing.

Propinquity, neerneſſe.

AN INDEX.

Problems, *Mathematical* Positions.
Pyramides, high and lofty Spires.

R

Radiation, a darting or shooting forth of Beams.
Rabbins, Jewish Doctors.
Rapid, a violent whirling.
Ras-Algense, a star in the Twin.
Regulus, the Lyons heart.
Ras-Algati, the Head of *Hercules*.
Ras-alangue, the head of *Ophiuchus*.
Ras-Aben, the head of *Jupponius*.
Revolution, a returning to the same point again.
Rigel, the left foot of *Orion*.

S

Sagittary, one of the twelve signes.
Samian-wise, Pythagoras.
Saturn, the highest of Planets.
Saturns door, the end of time.
Satyrs, nipping Poems.
Semi-diameter, halfe a Diameter.
Semi-circle, halfe a Circle.
Semi-crisis, halfe a Crisis.
Serene, clear and pleasant.
Sybels, Propheteſſes.
Sy ius, the great dog star.
Skinker, the Sign *Aquarius*.
Sol, the Sun.
Solides, five regular bodies, or Geometrical Figures, *viz.* the Circle, Cube, Pyramide, Cilinder, and Dodochædron.
Solstice, a point in the Heavens, which when the *Sun* passeth, he makes the days and nights both to increase and decrease.
Spherical, roundnesse.
Sublunary, under the *Moon*.
Simmetry, proportion.
Schider, the left shoulder of *Andromeda*, also the breast of *Cassiopeia*.
Scheat, the right shoulder of *Pegasus*
Synopsis, an Inventory or Breif.

T

Telescope, a Mathematical instrument, by the helpe of which is gained the place of the stars.
Thule, a Northern Island.
Terrestial, Earthly.
Transparent, clear, glorious.
Tropicks, vide, Solstice.
Typhon, a Gyant, also a company of stars called so.
Theory, Contemplation, study.
Trica, the hair of *Berenice*.

V

Venus, a Planet, the goddesse of Love and beauty.
Vegitable, any thing springing from the Earth.
Ver, the Spring.
Vertical, over us, the turning of any thing.
Urania, the heavenly Muses, or Astronomy.
Undemonstrable, not to be made plaine.
Virgiliæ, the Pleiades.

W

Wega, the shining harp, or falling Vulture.

Z

Zenith, the Vertical point over our heads.
Zodiack, a bias Circle in the Heavens, in which are the twelve Signes, where the Planets move.
Zones, imaginarie Circles in the Heavens, there are five of them.
Zephirus, the west winds.

FINIS.

ERRATA CORRIGENDA.

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